

Religious Essays

FRANCIS MARION PARKER

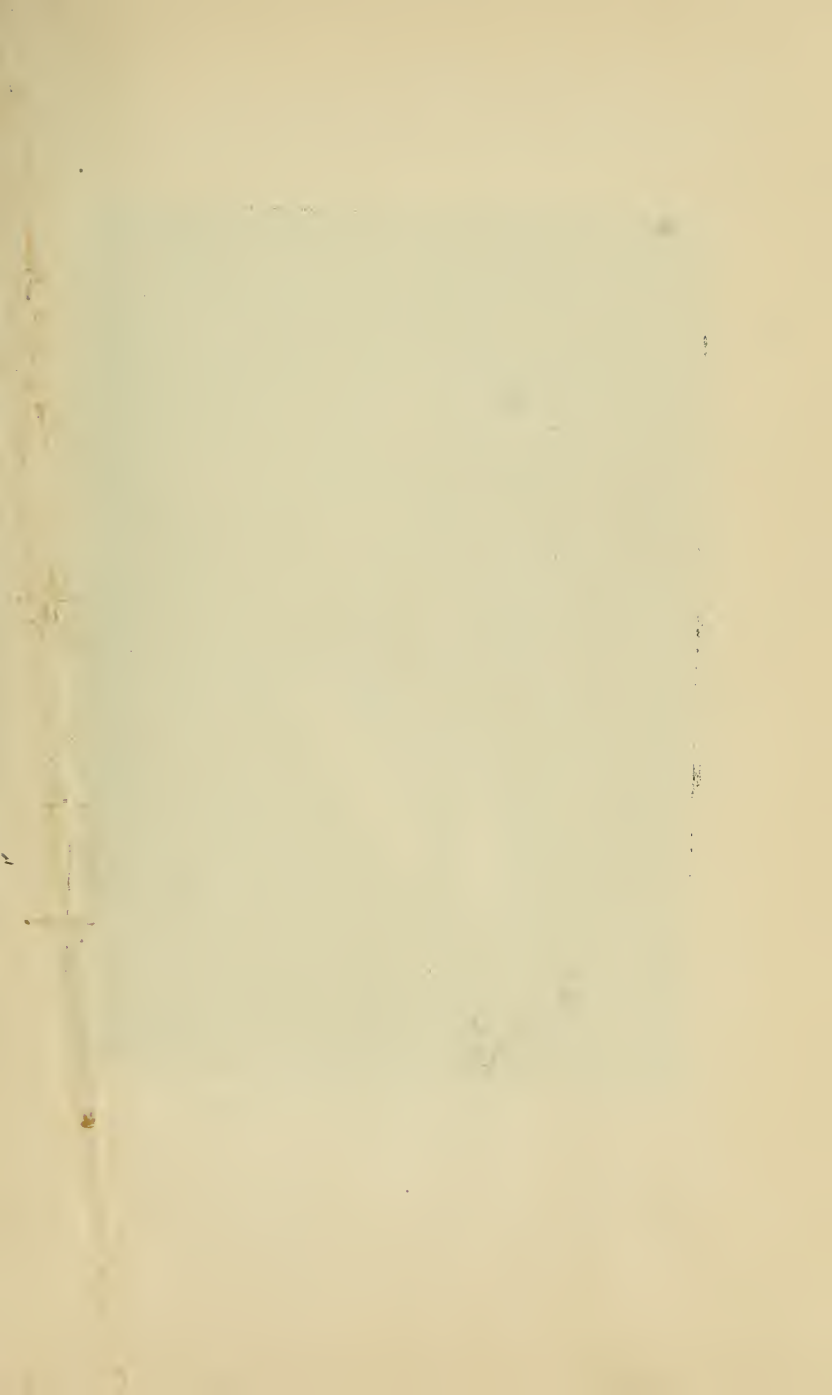


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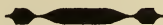
FRANCIS MARION PARKER.

RELIGIOUS ESSAYS

BY

FRANCIS MARION PARKER

*Including a Scientific Exposition
of the Mosaic Story of Crea-
tion and the Fall of Man.*



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PREFACE.

In this volume there is made an attempt to respond to the demands of doubt and unbelief in offering a solution to the difficulties contained in the first three chapters of Genesis. The admitted failure of the thought of every age to explain this work has encouraged certain modern critics to relegate all this lore to the uncertainty of mythology. This is one of those glaring generalities. This doctrine with its unfortunate consequences is no vain imagination, but has evidently gone abroad among many of the ministry. An effort has been made to restore these problems to a legitimate position in faith and thought.

The problems of Genesis have heretofore almost completely rejected all solicitations for solution. The solution of the problem of the River of Paradise, with the location of the garden, will doubtless assume a unique position in this work. The problem, according to common acceptation, is thirty-five centuries old and has remained a mystery baffling all attempts at solution. The mystic character of Eden has seemed greatly to stimulate poetic imagination. This mysterious character does not apply so much to the principles of the apostolic church, yet much of this subject is exceedingly evasive. These principles have been thought worthy of more attention than any other.

Social conditions resulting in levity, vice and religious

indifference receive earnest attention in which it is intended to affect radically the attitude of the church toward these relations.

It is hoped that the reader will not become discouraged if he meets with difficulties in the comments on Genesis 1. The discussion will become less abstruse as the reader advances.

If this work receives a reasonable approbation from the church, the writer will feel greatly rewarded.

FRANCIS M. PARKER.

PART I.

CHAPTER I.

THE MOSAIC COSMOGONY.

There are people who say that there is no need of spending time in trying to find out how things came to exist, or to try to learn how things were created. In general, however, the contrary is true. A desire to explain the creation of the world and what it contains is a part of the history of all cultivated peoples.

A desire, then, to know the creation is a concomitant of an intelligent people. Since the first chapter of the Bible is an account of the creation, the desire for this kind of light is supposed to belong to devout people and nations under gospel influence make the greatest progress in this kind of work. Therefore, the study of creation is not only a part of our intelligence but a part of our religion as well. Certainly, its comparative value to one's spirituality is small, yet it forms a part of it.

Examinations of this subject have apparently proceeded along two distinct lines, which may be distinguished as scientific and documentary.

Scientific research depends chiefly on Astronomy and Geology and the documentary investigations depend upon the cosmogonies of various nations.

The conclusions of science are of comparatively recent date, while the cosmogonies originated in the most remote antiquity. Then how could it be expected that a

cosmogony so ancient should harmonize with modern science, unless upon conditions yet to be mentioned? Since it is conceded that man was last created, how could he give a credible account of what happened before he was created? If a cosmogony has any value, it must originate with some one who was present in the creative acts. This explains how the Bible accounts came to be written. God is the only one who, we know, was present and he gave it to man. The record in the first chapter of the Bible is itself proof of this, as will be shown further on.

Then there are two things necessary to make a cosmogony available. 1st, It must be what the orthodox call inspired. It must be an inspired document. 2nd, It must be understood and properly interpreted.

The first condition is filled by the Bible account of creation. In the second condition it appears that this account has not been fully interpreted and the object of this work is to try to explain, in the main, its significance.

The cosmogonist calls attention to the similarity between the Babylonian and Hebrew cosmogonies, but it seems that this similarity should not appear strange when it is remembered that the Jews were in captivity in Babylon seventy years. The sudden rise of Daniel to prominence in the royal courts of the Chaldeans would impress the religious literature of Babylon. There are also evidences of intimate relations long prior to this event.

The Mosaic cosmogony is the Biblical account of creation contained in the first chapter of Genesis. Evident-

ly the principal object of this account is to describe the creation of man. Revelation agrees with science in that the creation of man practically closes the work of creation. In fact, the general agreement between science and revelation is surprising. It certainly seems unaccountable that a writer so ancient and yet unfamiliar with modern science should describe the earth as formerly covered with water and that subsequently dry land appeared, while on the other hand geology teaches the same to be true. Ancient writers were doubtless acquainted with the Mosaic account of creation and adopted the thought. And still more strange it appears, when it is considered that the Hebrew writers were not scientific, neither were they chronological in their historical accounts.

Therefore it is concluded that the Biblical account of creation does not permit of chronological interpretation according to the canonical readings, or that it was intended to describe any geological eras. Yet the description is faithful to the truth as taught by science.

The Chapter contains three divisions. (1.) From the beginning to the close of the chaotic period, v. 1-2; (2.) From the beginning to the close of the creation of the vegetable kingdom, v. 3-13. This period begins with the creation of light which was at the beginning; and (3.) From creation of sun, etc., to close of the creation of the animal kingdom, v. 14-28. The third division begins later than the other divisions. See diagram at end of chapter.

The first twenty-eight verses describe the creation of the universe, closing with the creation of man. The first

thirteen verses describe the preparation of the earth for organic life and the creation of the vegetable kingdom. There is a prelude of five verses, describing the creation of light. In the next fifteen verses the author goes back to the creation of lights (not light) and describes the creation of the animal kingdom, having, as before, a prelude of five verses describing the creation of lights. It is apparent that the author refers to the creation of lights as a marker to show that he returns to a time in creation prior to the creation of organic life; for the vegetable kingdom had already been created and brought down to its present state of perfection, "The herb yielding seed and the fruit tree yielding fruit" (v. 11), a thing unthinkable without the heat and light of the sun. This paragraph contains the key to the interpretation. Hence it is seen that the scientific order is followed in narrating the creation of the vegetable kingdom first and ascending from a lower to a higher order of life.

It will be observed also that the first thirteen verses are divided into three days and the next fifteen verses are divided into three days. There are three days devoted to the time of the creation of the vegetable kingdom and three days devoted to the time of the completion of the creation of the animal kingdom. See diagram at end of chapter.

Thus the first thirteen verses and the next fifteen verses form a synchronism, or two synchronous parallels. The first parallel has the first three days and the second parallel has the next three days. The first day in each parallel describes the creation of light. The second day

in the first parallel described the division of the firmament and the earth was still covered with water. The second day in the second parallel the waters were commanded to "Bring forth abundantly the moving creatures." It should be observed here that the waters (not the land) were to bring forth life, for dry land had not yet appeared. This was on the fifth canonical day. In the third day of the first parallel, dry land appeared and in the third day of the second parallel the earth (and not the waters) was commanded to "bring forth the living creatures."

Reviewing now it is seen that the first day in each parallel, the first and fourth canonical days was occupied in the creation of light and lights. The second day in each parallel, the second and fifth canonical days, was occupied in the creation in water, there being no dry land. The third day in each parallel, the third and sixth canonical days, was devoted to the creation on dry land but not in water. Here the creation of vegetable and animal life proceeded together on land.

There are three great periods: 1st, The creation of light and lights; 2nd, Creation in water and 3rd, Creation on land. The author also makes known the plan of the creation of celestial orbs as the source of light and by the opacity of the earth made day and night possible. If light had been a universal force there could have been no night.

In the first parallel, that part of creation which is not sentient, the vegetable kingdom, is described and that part of creation which is not sentient is only affected by light in development and growth, but the creation

of sentient life described in the second parallel consists of organisms capable of ocular apprehension and therefore orbs are described as the source of light.

It is shown by the nebular hypothesis that light existed before the sun and moon. Revelation seems to support this hypothesis for light is mentioned first and separately; or in other words, the creation of the sun and moon as the sources of light to the earth, succeeded the creation of light. And also on the second day of the first parallel the creation of the firmament was succeeded by the creation of life in the seas. This was on the second day of the second parallel (5th day). On the third day of the first parallel, land appeared which was succeeded, on the third day of the second parallel (6th day), by the creation of animal life on the land.

It is seen, then, that the first day in the first parallel was succeeded by the first day in the second parallel and the second day in the first parallel was succeeded by the second day in the second parallel and the third day in the first parallel was succeeded by the third day in the second parallel. Therefore, the acts of creation described in the first parallel (days 1, 2, and 3) are antecedent to the corresponding acts of creation in the second parallel (days 4, 5 and 6). The acts of creation in the second parallel are concatenated sequents of the acts of creation in the first parallel. The antecedents are independent acts. The sequents are dependent on the antecedents.

The chronological reading, then, would be as follows: Read the first day and then the fourth day; read the second and then the fifth day; read the third day and

then the sixth day. According to this arrangement fowls were created before dry land appeared. This is according to geology, for the continents could not be called dry land until the cenozoic time. But fowls are known to have existed long before this time. The first land evidently appeared as marshes and remained so for a great length of time, which was inhabited by reptiles and birds. It is seen at the present time that birds are very numerous about marshes.

Since the antecedent and sequent days were to an indefinite extent co-ordinate in time, the work of one day proceeded more or less with its corresponding antecedent or sequent day. It is not inconsistent, then, to assume that the work of the fifth day extended into the work of the third day. The creation of the fowls was the last work of the fifth day and, it may be assumed, proceeded after some or all the dry land had appeared.

According to geology, vertebrates were created in the following order of time: 1st, Fishes; 2nd, Reptiles; 3rd, Birds; 4th, Mammals. The reptiles found prior to birds were amphibious and may be classed with the creation in water. Then there is the same order found in the Bible account as given by geologists. The scientific accuracy of the Mosaic account in placing birds before the creation of mammals is remarkable.

Let it be noticed that the creation recorded in Genesis is only an account of the creation of the perceptible universe, without reference to other modes of creation or other establishments. We must conceive of God as infinite and omniscient and can only with propriety ascribe to Him more modes of creation and more crea-

tions than one and by their limitations and correspondence to the physical universe only, human beings are unable to perceive or conceive of any such things. The Bible is beneficent in that it contains glimpses of these unexplored domains. Paul was caught up into Paradise and heard unspeakable words which it was impossible for man to utter. 2 Cor. 12-4.

Here it is seen that in this paradise which is an impossible cognition in one's present state, the modes of communication are also impossible for our comprehension. So that if one should rise from the dead, he can communicate nothing of his experience. Therefore, it is a narrow philosophy which determines that the physical universe is the only abode of intelligences. Then, how perfect and reasonable the doctrine that "We have a building of God, an house not made with hands, eternal in the heavens." 2 Cor. 5:1.

TRANSPOSITION.

Genesis I.

FIRST DAY.

1. In the beginning God created the heaven and the earth.

2. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3. And God said, Let there be light; and there was light.

4. And God saw the light, that it was good; and God divided the light from the darkness.

5. And God called the light Day and the darkness he

called Night. And the evening and the morning were the first day.

FOURTH DAY.

14. And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs and for seasons, and for days and years.

15. And let them be for lights in the firmament of the heaven to give light upon the earth; and it was so.

16. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth.

18. And to rule over the day and over the night, and to divide the light from the darkness; and God saw that it was good.

19. And the evening and the morning were the fourth day.

SECOND DAY.

6. And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

7. And God made the firmament and divided the waters which were under the firmament from the waters which were above the firmament; and it was so.

8. And God called the firmament Heaven, and the evening and the morning were the second day.

FIFTH DAY.

20. And God said, Let the waters bring forth abundantly the moving creature that hath life and fowl that may fly above the earth in the open firmament of heaven.

21. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind; and every winged fowl after his kind; and God saw that it was good.

22. And God blessed them, saying, Be fruitful and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23. And the evening and the morning were the fifth day.

THIRD DAY.

9. And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear; and it was so.

10. And God called the dry land Earth; and the gathering together of the waters called he Seas; and God saw that it was good.

11. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so.

12. And the earth brought forth grass, and herb, yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind; and God saw that it was good.

13. And the evening and the morning were the third day.

SIXTH DAY.

24. And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping things and beasts of the earth after his kind; and it was so.

25. And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that it was good.

26. And God said, Let us make man in our own image, after our likeness; and let them have dominion over the fish of the sea, and over the fowls of the air and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27. So God created man in his own image, in the image of God created he him; male and female created he them.

28. And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea and over the fowl of the air, and over every living thing that moveth upon the earth.

29. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth and every tree, in the which is the fruit of a tree, yielding seed; to you it shall be for meat.

30. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth wherein is life, I have given every green herb for meat; and it was so.

31. And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

It is seen that the above transposition co-ordinates the order of geology.

NOTES AND COMMENTS.

The creation of organic life began in the water before there was dry land and was then transferred to dry land. Gen. 1. Geology also teaches this.

The division of time called a day evidently was not meant for a solar or calendar day, for three days are mentioned before the creation of the sun which was to measure the day. The day is an indefinite period of time occupied in creation.

The material here found which has fed the cosmogonical tree of the world for ages probably originated among godly men before the deluge and was developed according to the divine plan to edify men of all ages.

It seems worthy of remark that it is considered proved that the Mosaic account of creation, originally was not divided into days. These divisions were subsequently introduced.

“And God saw that it was good.” Gen. 1. This expression is called the “eulogy.” It is said of the different acts of creation. It exhibits the devout spirit of the writer. It shows the altruistic in the creative acts. Take, as an example, the creation of light and consider the great good that is enjoyed on account of it. Without light life on the globe would be impossible. If the dif-

ferent acts of creation are considered in like manner one can see that the eulogy is highly appropriate.

The orthodox doctrine of inspiration explains how this marvelous composition came to be written, for how could the writer be consistent with modern science without a knowledge of modern science. It is clear that no man acquainted with modern science would compose a document such as the first chapter of Genesis. It follows that if the author had the advantage of science he would not have written such a document; that is, it would have been no more natural then than now. Therefore, the conclusion is reached that the author was not acquainted with the science of geology and the writing was supernatural, unless he knew science but expressed science in language suitable for all times and all peoples. But this would not have been natural. The author knew not geology.

It is easily inferred from the natural conditions of the earth's surface, that the earth was once an incandescent and self-luminous body but cooled and became opaque. But the heat filled the atmosphere with steam and vapor which no ray of light could penetrate. Any one having had experience with an ocean fog can see this argument very clearly. Consequently, "darkness was upon the face of the deep." Gen. 1:2. These conditions were accompanied by tremendous atmospheric commotion, which was when "the spirit (winds) of God moved upon the face of the waters." This is the divine expression of notable physical conditions.

The darkness "upon the face of the deep," as sug-

gested, began when the earth became opaque and ended in what is, in geology, known as the Cambrian era, when the oldest known fossils, representing the earliest life, were deposited. At this time the first fossil, trilobites, showing that they had eyes, are found, which could not have been until there was light. Fossils of blind trilobites are found in the same formation which must have existed before those having eyes and while there was darkness. So the time and bounds of the darkness spoken of in Gen. 1:2, is fixed. Genesis here explains the facts of science. The first trilobites having eyes had large and well developed eyes because they existed in a dim light as the light came on slowly.

It has recently been suggested that some kind of annihilation destroyed all life on the globe just before the creation of Adam and then followed the literal six days creation. But life on the earth could not have existed prior to such a catastrophe without the sun and the creation of the sun was a part of the six days' work. The appearance of dry land was also a part of the six days' work without which all the fossil remains could not have existed. The purpose of the above suggestion is to admit the argument for a long period of time indicated by the existence of the fossil remains in the earth's surface and still admit a literal interpretation. The subterfuge is not admissible. But it has been well said that there has been one such catastrophe, the deluge, and we are warned that the present race will terminate by another catastrophe and is it not reasonable to assume that there were others in prior ages?

It is familiar history that prior to the time of Coper-

nicus, about three hundred years ago, the earth was regarded as the center of the universe and therefore the central figure of creation. It is seen that it was necessary that the Mosaic account of creation should appear consistent with this view. To do this and conceal its application to science, is a mystery of this scripture. Even at the present time many people are more edified by the superficial reading.

It seems reasonable that the word "day" as applied in Gen. 1, has a significance similar to the word "time" as applied in geology, signifying a long period of creation. The word has such a variety of uses in the scriptures that it seems useless, as well as unreasonable to attempt to assign to it a literal signification in this case. It has a prophetic use, sometimes representing historical periods and even is applied to events in the future life. Matt. 7:22 and 26:29.

What statement of a fact could be more clear or more positive than the following:

"Let the waters under the heaven be gathered together unto one place, and let the dry land appear; and it was so." Gen. 1. This fact is clearly taught by geology.

Observe the statement of the relation of the waters to the heaven or firmament. It is the waters under the heaven. The waters above may not be gathered together, but when it falls to the earth in rain it still follows the command and is gathered to the seas. How did the author know that at one time the waters were not divided by a firmament?

In this exposition of Genesis 1, it is not intended to

interfere with views holding to a literal interpretation, but for those believing in a scientific cosmogony.

One cannot claim to know all that the first chapter of Genesis was intended to teach, but enough can be known to justify the conclusion that the author knew the facts of creation and knew them clearly and that, that knowledge is verified by the conclusions of science so far as those conclusions are correct. It is further concluded that that conclusion cannot be humanized or mythologized.

It is seen from the foregoing that two interpretations are admissible in Gen. 1:3. It can be made to represent the primeval and inherent light of matter or may be interpreted to mean the light that succeeded the darkness on the earth's surface.

THIS EXHIBIT PRESENTS TO THE EYE THE HARMONY OF THE BIBLE AND SCIENCE

Gen. , 1-2.

era of chaos—no life
chaos—"without form and void"

1st Section

Man Created		
3rd Antecedent day Gen. 1, 9-13	2nd Antecedent day Gen. 1, 6-8	1st Antecedent Day Gen. 1, 3-5
3rd day	2nd day	1st Day

Beginning of

2nd Section

Dry land appears Vegetation developed to perfection	Firmament created	creation of nebulous mass Has heat and light
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3rd Sequent Day Gen. 24-28	2nd Sequent Day Gen. 1, 20-23	1st Sequent Day Gen. 1, 14-19
6th day	5th day	4th Day

3rd Section

Animal life on land created.	Life created in seas; no dry land; earth covered with water, except per- haps at the last.	Creates sun etc. from nebulous mass. End of chaos * * * * *
---------------------------------	---	--

(Cenozoic Time)

Mesozoic)	(Paleozoic
Time)	Time)
))))
))))

Close of Creation.

(Geologic Times)

This creation begins later than
the others. The author goes
back to the creation of sun and
moon, describes the creation
of animal life.

Return to beginning.

PART II.

CHAPTER II.

THE MOSAIC COSMOGONY.

The second chapter of Genesis is a work in which Josephus says Moses becomes enigmatic, allegorical and philosophical. Josephus was born in 37 A. D. and must have written toward the close of the apostolic period. At that time he knew of no explanation of the meaning of these scriptures. A modern authority says of Eden: "The passage in which its geographical position seems to be indicated (Gen. 2, 8-14) has been from the earliest times the subject of a discussion as ingenious and elaborate as it has been fruitless." Probably the best theories thus far advanced place the garden on the Euphrates River. But according to the above quotation none of the theories is worthy of serious consideration. It is certainly true that none has proved acceptable.

The second chapter begins by saying that the creation was "finished" "the heaven and the earth and all the host of them," and at once begins a history of a part of the same or another creation. A change of manner or style between the first and second chapters of Genesis has been noticed by Josephus and other Bible students. This difference seems to appear in verse four of the second chapter. A prominent feature pointed out is the change of the name of the creator from God to

Lord God. It is held that the change indicates that the two cosmogonies were written by two different authors and compiled by a subsequent redactor.

Undoubtedly it is all written by one author who gives an account of the creation and then takes up the history of the generations of Adam, based on records already extant. This implies a chain of inspired men from Adam down to Enoch and Noah. The book of the generations of Adam (Gen. 5) must have descended from Adam to Noah where it ends and remained in the possession of Noah's descendants. The cosmogonical record in the first chapter changes to a field work record in the second chapter. In the first chapter it is said, "And God made the beast of the earth." In the second chapter it is said, "And out of the ground the Lord God formed every beast of the field." In the first chapter the earth brought forth vegetation. In the second we have the plant and herb of the field. It is plant and beast of the "earth" in Gen. 1, and plant and beast of the field in Gen. 2. Adam was to be the father of an agricultural race as distinguished from the hunting and fishing characteristics of the so-called prehistoric man. An agricultural people always eliminates all other people. Adam was placed in the garden where he learned the nature of plants and then sent forth to till the ground. After the flood Noah became a husbandman or tiller of the ground. The second creation has a domestic character. It seems that the second chapter is only concerned in the description of life on the land, not inanimate objects or life in the seas. On that account it is said to be fragmentary.

Notice the reference to meteorological conditions. "The Lord God had not caused it to rain upon the earth and there was not a man to till the ground." From this statement and other connections it is seen that the earth's surface was in a mournful state of desolation. The earth had suffered a great drought which had destroyed life on the land. The Bible does not say that there was a drought, but that there was a condition without rain and the earth was desolate because of it. It is a common experience that a few weeks dry weather distresses man and beast. But the drought referred to doubtless lasted several hundred years or more probably, several thousand years. Scientists cannot object to this statement as being unreasonable since the glacial epoch shows that the earth has passed through some unaccountable climatic extremes. It is not probable that highly organized life survived the glacial period. Such a remarkable phenomenon as the glacial epoch could not have come by accident. Why should not the same conditions return which caused this epoch, or "secular refrigeration," and again cover the earth with hundreds of feet of till. Geology and the theory of organic evolution cross each other in this that further geological research enlarges destructive occult phenomena while the theory of evolution does not assume any interruption of life from these extreme vicissitudes. Geology is right and evolution is wrong. The desiccation of forests and submergence by earth drifted by the winds would be a probable feature of a drought catastrophe. Then a submergence by water would create a geological feature and such things are met with. It is not unjust

to suppose that all kinds of meteorological extremes occurred during the geological eras.

When the earth did receive moisture, after the drought above referred to, it was watered by a mist. This is another extraordinary meteorological statement. One is approaching an age of the earth which may be called the paradisaean age. Tornados and thunderbolts could not be permitted in the garden of Eden. But after the ground was cursed, the storm impoverished the soil by filtration, erosion and consolidation, so that it was unfavorable to vegetable growth and besides there were other destructive results.

These conditions apply more particularly to vegetables on which man depends for food. Primeval forms naturally protect and build up the soil. Subsequent to the death of Adam, it is learned that the people then understood that the toil and struggle for an existence was on account of the curse, Gen. 5:29. This tradition undoubtedly came directly from Adam. The ancient tradition that the thunder storm is an expression of divine displeasure was probably founded on the results of the curse.

“And the Lord God formed man of the dust of the ground.”

Now, it is easy to imagine a man born on a certain tract of land and fed on the products of that tract of land and that he eats nothing from any other tract which is nearly true of many people in the rural districts. That man may know that he is “formed” or built out of the ground of that tract of land on which he has lived. The chemical elements which form the

body are the chemical elements appropriated from the ground. Vegetation takes up these elements from the ground which are consumed by man or are consumed by the animals which become his food.

The same is true of others whose food is more desultory, but the supplies are from different tracts of ground. Adam was formed of flesh as others of his descendants are, but the process by which the elements were appropriated is unknown. When Adam was formed of the dust or the chemical elements of the ground he was formed of flesh and although he was flesh he is said to be dust, as it is said, "Dust thou art." That is, flesh is dust. Wherefore it is said the serpent should eat dust all the days of his life, it certainly means he is to be a flesh-eater. This is true and generally it is of a loathsome kind.

THE RIVER OF PARADISE.

When Adam was created he was placed in the Garden of Eden "and a river went out of Eden to water the garden and from thence it was parted and became into four heads." The scriptures do not name the river. That this river is not named is remarkable, since any river has a name, however small, especially if the country is inhabited. It can be imagined that Adam did not name the river and after he was expelled from the garden the river, of course, had a place in the tradition of the garden without a name. After the river entered the garden it was parted and became into four heads which, it is inferred, were the four great river systems nearest to the river of the garden. This is partly inferential from the description given of the four rivers. For the description

mentions the countries compassed by the rivers which would indicate they are considerable streams. The language here is peculiar in this, that it is not said that the river of paradise became into four rivers, but into four heads. According to the ordinary acceptation, it is difficult to imagine a river which divides its channel into four parts that form the heads of four considerable river systems, and the discovery of such a river has baffled the efforts of all explorers. At least enough is understood about the description of these rivers to know that such a thing is impossible and therefore it was not intended to be understood in that way. There are four drainage systems near the supposed location of the garden. The Red Sea as defined by ancient geographies, the Mediterranean Sea, Caspian Sea and Aral Sea were probably the four heads. The river of the garden was not a large river, since it went out of Eden and from thence it parted, thus limiting its length to the boundry of Eden. It must have been perennial or it could not have been called a river and would not have been suitable to water the garden. If the river was small and perennial it would likely be fed by springs.

In beginning the study of this problem the student can apparently arrive at the very safe conclusion that the Euphrates and Nile, and especially the Euphrates, are two of the four rivers under consideration as receiving the river of the garden but he is bewildered by finding that one of these rivers has its source far in the interior of one continent and flows north into the sea. The other river rises far in the interior of another continent and runs south into a different sea. The two riv-

ers are situated in different continents and flow nearly in opposite directions, their sources being at a great distance apart.

The fact that the four rivers are mentioned as receiving the waters of the river of the garden shows an intimacy that must not be neglected. Neither can the plain statement be denied that these four rivers received the waters of the river of the garden and if they received these waters then, they receive them now. The river Euphrates receives at this time a part of these waters and only a part.

Let the different forms in which water can be divided and still be called water be examined. Three forms are familiar: liquid, ice and vapor. Vapor is water, Gen. 1:7. The river of the garden could not have been ice. All will agree to this. It was or is impossible for this river to part its waters into these four rivers as a liquid, for since the Euphrates river is assumed to be one of the rivers of Paradise and received a part of the waters of the river of the garden, and it is found that three other considerable rivers do not head with it. Then the theory of a liquid parting fails. There is left but one conclusion: the river parted its waters by evaporation. Let a river be found which will fill this condition.

The most conspicuous example which will be familiar to all Bible students will be the Jordan River. The Jordan River fills all the conditions mentioned above. After the waters are parted by evaporation, they are distributed to the four heads by precipitation.

(These four heads probably included the four quarters of the earth.)

In order to gather the waters of the river after they were precipitated a zone of drainage would be formed around the river by the four heads mentioned in the Bible. Take the two nearest points of approach between the Euphrates and the Nile and the Jordan River is found nearly midway between these points! Take the Euphrates with all its connections and the Nile with all its connections and you have about enclosed the mysterious location with rivers and seas.* The Pison would suit the modern Volga, which would include the Caspian sea drainage. According to the description of this river given in the Bible, there were gold and precious stones there. The Volga drains the Ural Mountains, which are rich in gold and precious stones. The Tigris is generally thought to be the third river, but it is not the head of an independent system.

The Oxus has been mentioned as one of the four rivers and would introduce another drainage system.

Each of the four rivers of paradise, to say nothing of the river first mentioned, is described, except the Euphrates. From this it is inferred the Euphrates was familiar to and well known among the people with whom the record originated and that the other rivers were obscure, requiring the mention of the lands where they were, also that in case of the first (Pison) it was necessary to mention that the country was distinguished by containing gold and precious stones. It is understood that there were more than one country called Havilah. It would appear therefore that the last part

*The definition of the word river should here include 1 a literal meaning, 2 the water shed and tributaries, 3 all water connections.

of the description, the rich mineral deposits, was added to prevent confusion.

Why was the Euphrates so well known? It is natural that Noah and his family, after the flood, returned to the land where they resided before the flood, and that land must have been on or near the Euphrates river. Here the generations mentioned in Gen. 5 made their home. Here was the home of the records and traditions after the flood. Here probably, at a ship-building station, the Ark was built. There is another difficulty to be disposed of concerning the river of paradise. There are a number of inland lakes which apparently evaporate their waters. If such a lake or sea has more than one river it must be rejected for if there is more than one river the problem would become insoluble, unless there was some way of determining which was the river. The record indicates one river. The Jordan River fills this requirement.

There is Lake Van in Armenia, but it is claimed it has subterranean passages to the Tigris River. A similar objection could be urged against any lake above the sea level, but this cannot be said of the Dead Sea, it is about thirteen hundred feet below sea level. The Jordan River meets this difficulty. Its waters can only escape by evaporation.

The Barada River, which is the Abana of the Bible (2 Kings, 5:12), has claims to the honor, if it is assumed that the garden was watered by irrigation. But there are two objections to this river, its elevation and climate. Before the fall Adam and Eve dwelt in a state of nudity and the climate must have been mild enough

to be comfortable without raiment. Therefore the location of the garden depended on thermal conditions. The continuity of location for the trials of faith point to the Holy Land as the Eden. Here the first tree of Life was rejected through disobedience. Here the second tree of Life (Christ) was rejected. Here were Abraham's trials. Here the Church triumphed. Palestine was the Eden and the garden "eastward" in Eden on or near the Jordan River.

The sufficiency of the Jordan for watering purposes is found in Gen. 13:10. "And Lot lifted up his eyes and beheld all the plain of Jordan that it is well watered everywhere, before the Lord destroyed Sodom and Gomorrah *even as the garden of the Lord.*"

Here it is seen that conditions and aspect were changed after the destruction of the cities of the plain. The country does not look as it did when Adam was there. Then it was the garden of delights. Adam, evidently went eastward when driven out, as the sea was on the west and the cherubims were placed on the east side to prevent a return which must have been the exit. The land of Nod, where Cain went, was also east of Eden from which it appears that the migrations were eastward, that is, toward the Euphrates River.

There is another reason for fixing Palestine as the location of Garden of Eden. From the remotest times Palestine has been known as the Holy Land, even before it was occupied by the Hebrews. It is difficult to avoid the conclusion that before man was created God dedicated it to holy purposes, that the garden of the Lord should grow there, that the tree of life should grow out

of holy ground and since Adam was holy when created he was created out of holy ground, just as Christ was holy and formed out of holy ground. The Apostles and prophets were formed out of holy ground. Let it be said then that Adam was created out of holy ground, ate holy fruits grown out of holy ground. The holy river should belong to holy ground.

In the discussion here presented there seems an original design in the conformation of the earth's surface to make this problem of the river of Paradise possible.

A peculiarity of divine arrangement is seen in this, that the name of the river of Paradise is a household word. The name which has been so earnestly and so assiduously sought by the intelligence of every age was a name most familiar in their households.

It seems reasonable to suppose that when Adam and Eve departed from the Garden of Eden that the serpent departed for the abode of bats and owls and paradise was left to Satan. So far as we know this condition lasted until the Lord again took possession with his people under the leadership of Joshua. Now, if we assume that the Lord's people went in where Adam and Eve went out and Satan was attacked at Jericho, the first attack on Satan being made where he, through the serpent, attacked Eve through temptation, one arrives at a probable location of the garden. Following this suggestion it is found that natural conditions support it in a surprising manner. Dr. Smith quotes Josephus as saying of the climate of Jericho. "It will not be easy to light on any climate in the habitable earth that can well be compared to it." Also the vegetation, anciently,

was distinguished, as it was called the city of palm Trees (Deut. 34:3), of which there were many kinds "thickly dotted about with pleasure gardens, besides, balsam, figs, rose-plants, cyprus and many others."

The following products of Jericho are excerpted as prominent from three authorities at hand: Dates, Raisins, balsam, figs, rose-plants, cyprus, date palms, henna, opobalsamum and sugar. It is plain that the more common fruits are not noticed. Grapes and olives, peculiar to Palestine, must have been abundant at Jericho, though they are not mentioned in the records noticed.

According to tradition, Jesus was baptized in the Jordan east of Jericho and no doubt where Adam went out and Joshua came in. It is therefore concluded that Jericho is the scene of the temptation and fall. From the palm trees, dates were produced which are used for bread and would have supplied Adam and Eve with that staple. A copious spring at Jericho probably furnished Adam and Eve with water for domestic purposes, 2 Kings 19:21. It is also suggested that Adam first drew breath where Jesus was born. Jesus was the second Adam. After being created Adam evidently journeyed through the famous pass from Jerusalem to the Sultan's spring at the end of the pass and at the site of the garden. For this must have been the spring of paradise. Here Adam probably refreshed himself.

Thus the Garden of Eden is located and the river thereof and the spring thereof and the tree of life probably on or near the brook, and the tree of the knowledge of good and evil. Here Adam met his wife. If the

situation has been so charming since the fall what must it have been before the fall. The quality of the fruit more ambrosial. The Kings of the earth sought it as a winter home and the monarchs of the world coveted it. Cleopatra secured possession of it through her influence with the Romans.

Palestine must have been Eden, for the historical source of the Jordan was a cave at Caesarea Philippi and the Jordan went out from Eden to water the garden.

No place in the world fills so well the requirements of Paradise as the "City of Palms," situated on a verdant plain, well watered and exceedingly fertile, having the most famous spring, so essential to the comfort of Adam and Eve; adorned with a tropical vegetation of surpassing luxury.

When Joshua came to Jericho the Lord told him he was now on holy ground. "Loose thy shoe from thy foot; for the place whereon thou standest is holy." This was not said when Joshua entered the holy land or when he encamped at Gilgal, but when he was by Jericho. A similar mandate was issued to Moses at the burning bush, but then the purpose was to deliver a great message to Moses, but in the case of Joshua the only purpose mentioned was to inform him he was on Holy ground. There must have been some reason why the place was specially sacred.

The entire plain of the Jordan must have been like a garden.

Again, the extraordinary combination of physical features to make the river and garden possible attracts one's attention. The indelible record in the rocks of the

earth emphasize the record in the Bible that before the world was the plan of the garden and the plan of redemption originated.

The Holy ground of the garden had been desecrated by a wicked city. The fate of this city was doubtless more terrible than any in Palestine. Notice the solemn charge of Joshua that the city should not be rebuilt. Therefore, two important things were said here that are not recorded of any other city destroyed. That the ground was Holy and that the city should not be rebuilt. "Cursed be the man before the Lord, that riseth up and buildeth this city Jericho." There is no city there today and there will probably be none. If the above curse is still in force, the Lord wants none in that Holy place—Holy by a special declaration.

In ancient times, it was not uncommon for people to dwell in caves which were plenty in that part of the Orient. The topography of the garden, it seems, should show some such shelter for the primitive condition of Adam. Yet it cannot be determined what kind of shelter was provided.

In the examination of the (flora) of the garden of Eden, it is found that the edible part constituted a menu that sustained immortal life and that the tree of life produced an essential necessary to immortality. Some interesting things may be learned from this tree. In the first place, it was a tree, and evidently grew as other trees grow and produced fruit as other fruit trees do. This fruit must have been composed of elements of the ground and air like other fruits. These observations prove that immortality comes of a combination of

elements of matter or naturally would come of proper food products. The combination cannot be had without the particular food produced by the tree of life. This product was from a tree and cannot otherwise be produced. The tree, at once, became extinct. Man dies because an essential of his food is lost.

So, it is seen the fruit of the tree of the knowledge of good and evil grew out of the ground and changed the moral nature of man through an organic compound.

All this is a figure of how the soul perishes without the bread of life.

The Paradise of the garden is a great lesson. It is a type of what shall be for the future. Paradise is a place where there is no evil. As soon as Adam and Eve sinned, they were expelled from the garden. This demonstrates that sin cannot exist in the future Paradise. This became a peculiar doctrine of the Bible that evil is inconsistent with a place of bliss and happiness. This doctrine is exemplified with wonderful force in the account of the fall. The gifts and adornments of nature in the garden are undoubtedly a figure of the glories and beauties of a future "Paradise of God." Another thing learned from the garden is that a locality greatly favored by natural gifts is not productive of spirituality. Those living in wealth and luxury are liable to have less gratitude.

It is to be hoped that it is not too presumptuous to observe that while it has been generally conceded that the problem of the River of Paradise is an insoluble problem that the problem has now been solved and not only the position of the River is pointed out, but the

more remote and difficult problem of the position of the Garden has been solved.

Remember that the Jordan was the only holy river, that it seems that the Son of God should have been baptized in the most holy river, even in the river of Paradise. This river is the earthly river of life. Like life its source is pure but farther it becomes turbid. Like life it goes down into the sepulchral Sea. Like life invisible and purified it rises into clouds which gloriously adorn the pavilion of the firmament.

CHAPTER III.

COMMENTS ON GENESIS.

In the study of the transactions in the garden of Eden, one is impressed with their remote character. To one accustomed to contemplate geological eras they do not seem so remote in time, but rather in the subtle and evasive nature of the problems presented, and certainly in their removal from the scope of human experience. According to the record, which is stated in a very simple manner, God was on earth in the form of a man or had assumed that form. The presence of the Lord God in the garden in the form of a human being is shown in different ways. Thus, in conversations carried on, it is indicated. In verse 8 He was heard walking in the garden and Adam and Eve tried to hide themselves amongst the trees, just as a person now will often do if untidy and a neighbor makes an unexpected appearance. The Lord God could communicate with them to better advantage in a visible form.

He now "plants a garden eastward in Eden." He created Adam in his own image, that is, in the form of a man, which was God's form or image assumed in the garden. Adam was placed in charge of the garden "to dress it and to keep it," with the condition that he should not eat of "the tree of the knowledge of good and evil." If he should eat of this tree he should "surely die." On the other hand if he ate of the tree of life he should live. Here, it seems, is a plain proposition. In

our common experience if a person of intelligence is told that a certain herb is poisonous and would be fatal if eaten and that another herb is good for food, he would avoid the poisonous herb. But exactly the opposite took place in the garden of Eden. It is therefore necessary to look for the cause of this apparent paradox. Evidently Adam and Eve believed the serpent instead of having faith in God. This illustrates the destruction of unbelief. Perhaps they thought they could believe both. The conclusion, that they believed the serpent, shifts the difficulty from the first position to another, for one is called upon to explain why they believed the serpent instead of the Lord God. One regrets to be called upon to explain such an unfortunate affair. It appears that two reports came to Adam and Eve, directly to Eve in the second case. God said if they should eat of the forbidden fruit they should surely die. V. 3 and 2:17. The serpent said "ye shall not surely die." They must reject one of these reports and believe the other, since the two reports involve an apparent contradiction. They accepted the serpent's report on the strength of the temptation offered. The notable address of the serpent to Eve is a most artful deception.

When he said "ye shall not surely die" he really testified to the truth of the doctrine of immortality and did not mean physical death. Adam and Eve could not be approached through sinful desires or lusts, since they were holy and could not comprehend such things, but the serpent appealed to their love of knowledge, that is, of divine knowledge. This knowledge was necessary to them.

Notwithstanding the serpent's theology, death came and the argument against the first death is directed against the argument for the second death. The argument against the first death is a type of the argument against the second death. The fall came, not through the love of pleasure, but through misguided faith and this type of what takes place around us continually.

It is remarkable that the serpent sought an opportunity when the Lord was absent, and who was probably looking after the trees in another part of the garden. At least it appears that He was separated from Adam and Eve and the serpent took this opportunity to attack their faith. This fact illustrates the methods of the tempter. He approaches his victim in the absence of a moral adviser such as the pastor or parent. He will not meet a resistance of this kind. Adam and Eve failed to resist the tempter and this result shows the necessity of continuous moral support .

The few acts of the people in the garden recorded illustrate the great moral truth of human nature. That Adam obeyed the serpent instead of God is representative of the moral disposition of the human race. The dual form of temptation is also illustrated. Thus, the forbidden fruit was powerless until the serpent appeared and the serpent could accomplish nothing without the fruit. There are the tempter and the reward.

When the food of the forbidden fruit was tasted and the sensual nature was awakened and the desires were aroused and this nature was transmitted to posterity. After the fall Adam and Eve went to work to clothe themselves. They undoubtedly labored before the fall,

but now labor was necessary which was unnecessary before the fall. The evil of dress and ornamentation now grown so enormously, was introduced with other evils when the food of the forbidden tree was eaten. The desires of taste were awakened, resulting in banqueting and other forms of the pleasure of food. The pleasures of the eye were awakened, introducing many other evils. The sinful nature rests on the desires of the flesh (Gal. 5:16-22) all having their origin in the fall. The above reference to the Galatian letter should be studied in this connection. When an act is performed for the good there is done by the act instead of the sensual pleasure of the act, one approaches original holiness. Thus it is seen there is a profound insight into the nature of sin. "I myself serve the law of God, but with the flesh the law of sin." Rom. 7:25.

The law of the flesh is corruption and death. The tree of life nullified this law as to man, but other life such as animals evidently followed the course of nature and perished.

Man may accept Christ, the tree of life, and live, but this privilege cannot be extended to animals. As has been said, animals have no spiritual natures. There is nothing to appeal to. In the fall man came under the dominion of the flesh.

As to the serpent, his form was changed, especially as to the mode of locomotion and the kind of aliment he appropriated, so that it cannot be known of what form he was. However, many of the animal kingdom are attractive and exceedingly domestic. Many birds have beautiful plumage and some make melodious song. The

nightingale and canary are examples. Before the fall, the serpent was probably attractive and of a domestic nature. It is said, "I will put enmity between thee and the woman," from which it is reasonably inferred that the opposite relation existed before. It is seen now that in general a woman is filled with fright and disgust at the sight of a serpent and welcomes their destruction. Not much less is the enmity of man for the serpent, for it is said that there should be enmity between the woman's seed and the serpent's seed. The serpent must have been exceedingly degraded in the fall.

It is certainly true that the serpent was a beast, and it is astonishing that he could talk or possessed powers of communication with man. Since the parrot can talk one might be forced to admit that an animal might be so organized as to talk. However, that the serpent could talk is not so surprising as the intelligence he manifested. That he understood the nature of the forbidden tree and the consequences of eating of it shows an unaccountable understanding of divine design and an understanding beyond human intelligence. He told Eve she would not surely die if she should eat of the tree. This was a deception fraught with tremendous consequences. Certainly this was he that "deceiveth the whole world." From these two things it is therefore concluded that the serpent was Satan incarnate. God and Satan both had visible forms in the garden. This should not be surprising for he is now much in evidence among people high and low.

Now, when Adam first saw the light the Lord was present and Adam saw that he was of the same image of

the Lord God. Man, then, is formed in the divine ideal and must be an ultimate and eternal conception from which there can be no advance. He is the highest and most perfect type that an earthly being can have. Now, the Lord was of the form of man and Satan was the form of a beast. Therefore, it appears Satan does not have the power to create. It is also understood that a beast has no spirituality. Satan cannot abide where there is spirituality. He must therefore have the form of a beast. He cannot possess man only as he can drive out his spirituality. This requires a warfare to prevent this result.

Anyone who beholds a serpent should remember that he represents rebuked sin and his disgusting appearance is the way that sin should appear to a human being and the desire to destroy the serpent should represent the desire to destroy sin.

GENESIS 6.

The passage of scripture in Gen. 6:2-4, having been the subject of speculation, a solution is here offered. What is meant by the expression, "sons of God" in this connection? In both the Old and New Testament scriptures worshipers are called "the Sons of God." That must be what is meant in Gen. 6. The sons of God were the people of God.

In the New Testament an organization of worshipers was a church and not a congregation. Evidently the New Testament congregation was an indiscriminate concourse met to hear preaching and was constituted of saint and sinner, the saints constituting the church. The minister usually addresses a congregation.

The policy of the people of God has always opposed inter-marriage with the ungodly and that must have been true before the flood. Fair women have always tempted men to forsake this law as in the test under consideration. This practice must have corrupted God's people.

The descendants of Cain were all destroyed by the deluge and probably were wicked while the sons of God were sons of Seth.

Dr. Smith says the Cainites were the sons of God and Dr. Smith was an authority on antiquities. But all the sons of God since the flood have been descendants of Seth and it seems natural that such would be the case before the flood. However, that is, the people of God before the flood were corrupted by intermarriage.

CHAPTER IV.

THE APOSTOLIC MINISTRY.

“Shepherd” is a word compounded of “sheep” and “herd” and is figuratively applied to leaders in the church.

“Pastor” is a word derived from the latin word “pascere,” which means to feed. A pastor is a feeder. The word “bishop” is a corruption of the greek word “episcopas.” It is a Roman title and means an overseer. The word “elder” is a Hebrew title applied to a ruler or officer. An elder originally ruled over a certain people descended from one man. These terms, including the word “ruler” are applied to leaders in the church. A “Presbyter” is an elder.

The etymology of these terms is interesting, but the functions of the office which they represent must be determined from other sources. The terms bishop and elder, which are commonly used in the scriptures, while applied to the same office in the church, were names originally applied to different offices having different duties. The radical definition of neither term can, therefore, represent the duties of the one office in the church. The term bishop is peculiar to the Gentiles and the term elder is peculiar to the Hebrews. It does seem that the term elder would have become obsolete when the Hebrew church ceased to exist as a separate organization.

The shepherd is a leader and feeder. John 10:4-9.

The bishops are required "to feed the church of God." Acts 20:29. Therefore, the bishop is a shepherd or feeder. The elders are required to "feed the flock of God." 1 Peter 5:2-3. Elders are shepherds. Bishops and elders are shepherds and feeders.

"Remember them which have the rule over you who have spoken unto you the word of God." Heb. 13:7. Therefore, a ruler in the church is a teacher or feeder. Any one who speaks the word of God to the church is certainly a ruler.

Pastors, bishops, elders and rulers are all shepherds and feeders. "I will give you pastors according to mine heart, which will feed you with knowledge and understanding." Jer. 3:15. Here it is seen in what the feed consists. The shepherds feed knowledge and understanding.

"The Lord giveth wisdom, out of his mouth cometh knowledge and understanding." Prov. 2:6.

The shepherd feeds knowledge and understanding of the divine word. Jesus said to Peter, "feed my sheep," John 21:7. The apostles were feeders. The apostles, elders and bishops were feeders of knowledge and understanding. There were doubtless elders of the Jews converted as there was a great company of priests believed and since the Hebrew believers strictly adhered to the Mosaic law and customs, the office and titles of these elders would be continued in their new relation. These elders would probably enter the councils of the apostles. This condition would not be met with among the Gentile. Here is illustrated the absence of uniformity and catholicity apparently much prevalent in the

apostolic church and which is not apparent to the casual reader.

These differences, the ministry had to contend with and in part is illustrated in Paul's visit to Jerusalem. Acts 21:17-26. They went to James and all the elders were present. After fraternal salutations and manifestations of joy, at the news of the success of the gospel among the Gentiles, they informed Paul that reports had come to the church, that he taught all Jews among the Gentiles not to circumcise their children and to forsake Moses, and "neither to walk after the customs." They directed Paul to prove to the Jews by certain compliance with the law that these reports were false and that he himself walked orderly and kept the law. Thus it is learned that a Jew who was not faithful in the law was adjudged disorderly by the church, and also that a Hebrew believer must circumcise his children and keep the law of Moses. There are many other evidences in the scriptures of this truth. The elders of Jerusalem were all orthodox or at least they were not what are called Judaizers, for they were all present at this meeting and consented that "As touching the Gentiles which believe we have written and concluded that they observe no such thing." That is, the Gentiles should do no such thing as to observe the law of Moses as did the Hebrew believers.

Just after the event now related, Paul was taken from the temple by a mob and when he was being beaten he was rescued by the Roman soldiers. He was sent to Caesarea, where he was held by the Roman authorities for two years. During this time the Jews tried to

prove that Paul had not kept the law of Moses. Paul stated the result of these investigations as follows: "Neither against the law of the Jews, neither against the temple nor yet against Caesar have I offended anything at all." Acts 25:8. This statement is certainly specific and conclusive. It appears that Paul was much grieved concerning the charges made against him; for when he reached Rome he called the chief of the Jews and told them, among other things, that he had done nothing against the customs of the Fathers. Acts 28:17. The investigations thus far corroborate the following declaration, "How many thousands of Jews there are which believe; and they are all zealous of the law." Acts 21:20. While the Hebrew believers practiced with impunity the law and customs of their fathers, which they had been taught from their childhood, it was quite the reverse with the Gentiles. The pagan of yesterday becomes a convert today and must abandon all his religious teaching from his youth. The decrees from Jerusalem exempted the Gentiles from keeping the law of Moses and at the same time warned them against the pollutions of idols. To eliminate established prejudices, prevent apostasy and resist Judaizing teachers undoubtedly made the care of the Gentile churches of great concern.

Here is a peculiar statement, made concerning the eating of meat offered to idols: "But to us there is but one God the Father—and one Lord Jesus Christ—howbeit there is not in every man that knowledge for some with conscience of the idol unto this hour eat it as a thing offered unto an idol." 1 Cor. 8.

The law was therefore not vitiating but an unnecessary burden to the Gentiles. The line of demarkation between the Jew and Gentile was ritualistic and not in love and fellowship being "twain one new man." This condition proves that the highest degree of amity may and should exist when the practice is very different.

The duties assigned to the elders by Peter were three:

1. To feed the flock of God.
2. To take the oversight thereof.
3. To be an example to the flock.

1 Pet. 5:2, 3. The same duties are assigned to the bishops of Ephesus. Acts 20:28. 1. "To feed the church of God." 2. Take heed to all the flock. 3. "Take heed therefore unto yourselves;" that is, they should be an example. Here feeding, oversight and example are all expressed in one verse.

It is certainly seen that feeding is the highest order of work and this important duty is assigned to elders and bishops, which is to teach the word of God. A bishop must be "apt to teach," or, in other words, to preach. 1 Timothy 3:2, and be able by sound doctrine to both exhort and convince, which are the qualities of a minister. Titus 1:9. Evidently the success of teaching depends on the other duties as above stated.

Paul's address to the elders of Ephesus should certainly receive much attention by the ministry, since it is peculiar in this, that it is the only public address recorded in the scriptures which was especially directed to the bishops. The writer's first impression of the apostle's conference with these bishops was formed chiefly by his environment and since those churches which have elders have two or three or more, the idea conceived was

that Paul met two or three elders from Ephesus. However, upon a more careful examination, it was found that impressions formed from present usage must often be discarded if we reach the truth. It was found that Ephesus was a metropolitan city and doubtless to a large extent cosmopolitan, also, that it was a commercial city of the first importance, a religious center and an object of pagan pilgrimages. The city was, therefore, a strategic point for missionary work. It was destined in a short time to become a prominent center of the intelligence of the church. It was found in Acts 19, that the city experienced a religious revolution at the hands of Paul. The citizens who manufactured silver shrines for idolatrous worshipers became alarmed at the threatened destruction of their business. They said "that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people." The work "continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus." Asia here means the province of Asia. The religious movement, as it were, took on a contagious aspect and the converts "which used curious arts brought their books together and burned them before all men."

Now after this, when the movement had continued for years, Paul came to Miletus and called the elders of the church at Ephesus. To be agreeable to the modern idea of the eldership, the religious upheaval, just referred to, resulted in a church too weak to support a preacher for if there had been a preacher or pastor in the church he would have been called instead of the

college of elders, or both would have been called. But the word "elder" here is applied to a class and that class cannot be a college of elders. For according to what has been said, there must have been many churches in Ephesus and the adjoining country that required many ministers. Paul called these ministers. If this conclusion is adopted there is no inconsistency.

The manner of Paul's address also supports this conclusion. The revised version is the preferable translation of the address. He first calls attention to his manner of work, that is he makes himself an example unto them and calls attention to the two-fold manner of pastoral work, teaching, both publicly and from house to house. Again, "behold, I know that ye all, among whom I went about preaching the kingdom of God, shall see my face no more." Here the word "all" indicates a considerable number of persons, and the words "among whom I went about preaching" indicate that they were from different localities or churches, or it means he preached at different points, since he had to go about to do the preaching.

Again, he says: "Also of your own selves shall men arise speaking perverse things." Here the word "men" is plural and the quotation indicates that a number of the audience (which number certainly would be small compared with the remainder which would remain faithful) would speak perverse things. That is, a number of bishops out of many would speak perverse things. The word speaking also indicates they were public speakers able "to draw away disciples after them." The unsound teachers here referred to are, evidently, the "some

teachers" at Ephesus that Timothy was directed to watch. 1 Tim. 1:3. This scripture assumes, of course, that there were preachers at Ephesus. The words teach and teacher are much used for the words preach and preacher as elsewhere shown. It seems clear that neither the number nor character of the persons indicated in this address correspond to a college of elders.

The proper solution of the difficulty lies in the proper understanding of the nomenclature. The Jews called their preachers (teachers) "elders" and the Gentiles called their preachers "bishops." Paul in his address to the Gentile ministers properly called them bishops, while the author of Acts, writing from a Hebrew standpoint, adopts the Hebrew term "elder." This explains how both words came to be applied to the same individuals in the same chapter. Acts 20.

Who did pastoral work at Jerusalem? James appears to have been the only apostle permanently located at Jerusalem. The apostles were commanded to "go into all the world and preach the gospel." Mark 16:15. "And they went forth and preached everywhere." The apostles, then, were charged with the duty of spreading the gospel in all the world. They could not, therefore, be relied on to do pastoral work at Jerusalem.

Tradition agrees with this conclusion. From this source we learn that Andrew preached in Scythia or Achaia. Matthew was martyred in Persia. Philip preached in Phrygia. Bartholomew preached in India, Thomas in Parthia where he was martyred. James the son of Alphaeus was martyred at Jerusalem. James the son of Zebedee was slain by Herod. Acts 8. According

to tradition, Peter and Paul became martyrs at Rome. John died a natural death at Ephesus. While tradition is not reliable, yet in this it is in harmony with the great command.

After Stephen was martyred, "there was a great persecution against the church, which was at Jerusalem, and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles." And "they that were scattered abroad went everywhere preaching the word." Acts 8. "Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice and Cyprus and Antioch, preaching the word." Acts 2.

The success of this work was such that the apostles sent Barnabas to Antioch to assist the preachers. Now it should be observed that the apostles took no part in this work but it was done by preachers driven from Jerusalem by the persecution. When we consider the territory over which they were distributed, it must be concluded that there were a great number of them. They must have been men of ability or they could not have done so great a work. Now in the council mentioned in Acts 15, the question under consideration was a learned question and required ability in the council's deliberations. These preachers would have been required in these deliberations and evidently were the elders mentioned in that connection. It certainly cannot reasonably be said the preachers were excluded from the council. It appears then that there were many preachers at Jerusalem.

It is a thing easily observed that few churches are

so weak that they have no preacher. If a church is too weak to employ a preacher or pastor it often receives assistance from external sources. At least, a church is in an unfortunate condition which cannot have regular pastoral attention. The church perishes under such conditions. These conditions must have been just as true in apostolic times. Paul planted and Apollos watered (1 Cor. 3:6) certainly expresses the apostolic mode of work. It was poor policy to plant a church and leave it to perish. Paul compares the church to a plant which must be watered.

Here, too, is set before us a notable example (Apollos) of the kind of a man suitable to care for the church. There seems to have been a purpose in the scriptures in stating the qualities of this man, that we may be enlightened in this important matter. "He was an eloquent man, and mighty in the scriptures, instructed in the way of the Lord, fervent in the spirit, he spake and taught diligently the things of the Lord." Acts 18.

Any of the churches to which Paul addressed an epistle probably supported a number of preachers. Any one of them would certainly have supported one preacher. The church at Philippi must have supported its own preachers and helped others, judging from the references to its liberality. Phil. 4:16; 2 Cor. 11:9. It appears that the church at Philippi was both able and liberal.

The ministry is spoken of in the scriptures as laborers. Luke 10:2. Paul's "yoke-fellow" at Philippi is understood to have been a fellow-laborer, a fellow minister in the gospel. He was then engaged at Philippi,

for Paul directs him to do certain things, in his letter. The women also who helped Paul in his ministerial labors also helped Clement, supposed afterwards, to have been the bishop of Rome, also helped other fellow laborers "in the gospel." Phil. 4:3. Here is reference to an indefinite number of preachers who labored at Philippi for the same women helped all of them. It seems reasonable that some or all of them were at Philippi at the time Paul's letter was written and must have been included with the yoke-fellow, in the address to the bishops, Phil. 1:1. The bishops were preachers. Paul made general reference to the ministry by saying that many had taken courage on account of his bonds. Phil. 1:14. Indeed, the rapid increase in the primitive church must have required an army of preachers and they were prevalent and aggressive everywhere.

It is supposed the apostolic church was divided into a number of churches. For if a church becomes too numerous to be cared for by one pastor then it should be divided for the elders and bishops are shepherds and the shepherd is spoken of in the scriptures as singular. The idea is that there is one shepherd over the flock and not two or three. It is best to follow the figure. A shepherd might have assistants but there could be but one shepherd of the flock. But the elders and bishops are shepherds and therefore cannot be assistants. John 10:12.

An overseer is one person directing the acts of one or more persons, as a company of workmen. The elder or bishop is an overseer over the flock, Acts 20. and as shown before, their chief duty was to feed "knowledge

and understanding." "And the chief of the house of the father of the Gershonites shall be Eliasaph the son of Lael." Num. 3:24, and other chiefs were placed over other houses. "And with you there shall be a man of every tribe; every one head of the house of his fathers." Num. 1:4. These quotations illustrate the patriarchal system of the Hebrews. The one man rule over a certain house is seen. These were evidently elders. Originally this one man was the oldest man or the elder.

If, therefore, in the church there should be a single pastor over a community, the perfect type of the Hebrew system could be seen and the Jews, faithful to their customs, would call him an elder. See 2 Chron. 19:8. "The chief of the fathers of Israel" or elders, who belonged to the Sanhedrim. John Calvin, probably, established the eldership or presbytery on the authority of the Church Fathers." In fact, this seems to be the only source from which the idea of the eldership could have been derived. It can scarcely be expected to have uniformity of establishments unless they are based on gospel precepts and example, alone, and not on what the church was under the fathers or at any other time.

It required the power of the apostles to resist the influence of Judaizing teachers and other innovations, but as the apostles passed away it is evident that the church was far more exposed to the introduction of extraneous practices, especially those of Judaizing teachers. Calvin is justly admired for his abilities, learning and marvelous achievements and the writer has no antipathy for the eldership, but he thinks we should seek the truth and should be governed accordingly.

The idea of one ruler has its origin in God the one sovereign ruler of the universe. This is the ideal form in the great dispensations of good. This is the form in which governments originated. This is the best form of government if rulers were godly, but this cannot be relied on. Church work is the dispensation of goodness and its form of government should follow the divine ideal. In the church none but the most godly men should rule, therefore, it may follow the divine ideal. If this form becomes corrupt it is because the gospel plan has been ignored. Therefore, the more investigation is had the more impossible it becomes that Peter and Paul, who set out the duties and qualifications of elders and bishops, ignored the preachers who were essential to the life of the church and qualified a class of officers who were not essential to the life of the church. The conclusion is that they did not ignore the preacher but that the qualifications of an elder are in fact those of a pastor, to feed and take the oversight of the church.

SPIRITUAL GIFTS.

The dispensation of Christ was ushered in by the "dispensation of the Spirit." The outpouring of the Holy Spirit was the "beginning." Acts 11:15. It was also the baptism of the Holy Spirit. Acts 1:5. This baptism of the Holy Spirit was received by the Gentiles in the house of Cornelius that no difference should appear to be made between the Jew and Gentile. Acts 15:8-9. Other gifts of the Holy Spirit came by prayer and "laying on of the Apostles' hands." Acts 8:15-19. The object of the spiritual gifts was to prove the truth

of Christ by inspired teaching and supernatural manifestations. John 16:13-14. Therefore the work of establishing the church proceeded with wonderful power.

Spiritual gifts differed in degree (Eph. 4:8) and in kind (1 Cor. 12). "I thank my God, I speak with tongues more than ye all." 1 Cor. 14:18. This language indicates that the apostles possessed these gifts in the highest degree. The universality of supernatural gifts in the church is seen in 1 Cor. 14:23, 24, wherein Paul teaches that the whole church should not speak with tongues on one coming together, from which it appears that they all possessed or could possess this power.

He contended while it was important that all the gifts be represented the greatest was prophesying or teaching by inspiration. Conditions must have been very much different from what they are now. Instead of a pastor of special qualifications, the Spirit made conversions and conducted church work through the different members. 1 Cor. 14. The leading ministers could take the field and establish other churches.

But it must be clear that a leadership was necessary. They did not need to be anything but leaders. They were creatures of that particular age. After the apostolic age the number of persons possessing spiritual gifts decreased so that at the end of a generation there would be few or none. But as this decrease went on those that were left would be greatly honored as having experienced the laying on of the apostles' hands. As these gifted people decreased, the demand for pastors of special preparation and qualification would increase. Here

would result two classes of the ministry possessing separate names.

As these elder persons, who were elders indeed, passed away, it would be reasonable that others should take their place, thus continuing a social practice long after the cause had ceased, which had brought it into existence.

It will be noticed that only the miraculous manifestations of the Holy Spirit have been considered and not the work of the Spirit in conversion. The general work of the Spirit is best illustrated in John 3 where it is compared to the wind. Therefore go to the wind for knowledge. Neither the wind nor the Spirit can be seen. Since it is stated that we know not the coming or going of the wind, so it is of the work of the Spirit for evidently the mode of work is referred to. In a so-called revival service one knows not what the harvest will be and unexpected things are liable to happen. The presence of the wind cannot be known only through the impression it makes on objects it comes in contact with. You must seek the wind if you would feel its presence. Some winds are violent and others are mere breezes. On the great and notable day of Pentecost, the Spirit came like a "mighty rushing wind." Paul's conversion was a remarkable exhibition of power. In general the work of the Spirit is more quiet. There is a cause for the movement of the wind and there is a cause for the work of the Spirit. Seeking is one element and prayer is another. The object is the destruction of sin and final salvation.

CLERICAL ORDERS.

In Ephesians 4:11, five orders of the ministry are mentioned, apostles, prophets, evangelists, teachers and pastors. Two, and possibly three, of these orders lapsed after the apostolic age. It appears to require the continuation of at least two orders to satisfy the scriptures, Rom. 12:7, 8. Here teachers and rulers are mentioned. Paul and Barnabas were classed as teachers. Acts 13:1. A teacher must be skilful in the word of righteousness. Heb. 5:12, 13. Seeing then the character of the work of Paul and Barnabas and the abilities required of the class called teachers, in the scriptures, it is concluded that those, who are able to build up churches and superintend them, may be classed as teachers and by some now called preachers. The second class would be the local feeders of the flock called pastors. Eph. 4:11. These are the only orders in practice. It is declared that these orders, as well as all the orders mentioned in Eph. 4:11, came from God. The bishop's office is of divine authority. Acts 20:28.

It will be noticed that neither the word "elder" nor the word "bishop" occurs in the above classification. There is no evidence that Paul ever spoke or wrote the word "elder" as applying to a church office. He spoke of elders of the church of the law. Unless the Pastoral Epistles (letters to Timothy and Titus) be considered conclusive, however, it must be remarkable that the word elder, not found in Paul's other writings or speeches, should be found used readily and also used interchangeably with the word bishop in the Pastoral

Epistles. This glaring inconsistency and others, even more serious, has justly caused much concern about the genuineness of these Epistles, and this concern has grown deeper in modern times.

Paul applies the term "bishop" in his address at Miletus and in his epistle to the Philippians. Here it is seen Gentiles are addressed. On the other hand, the apostle James in his letter addressed to believers mentions the elders. This address was "to the twelve tribes which are scattered abroad" and therefore was to Hebrews. It is also conclusive that the first epistle of Peter was addressed to Hebrews and here the term elders is used.

It would seem, therefore, that in the apostolic writings intended for the Hebrews the word elder is in use but the word bishop is adopted in addressing the Gentiles, evidently because elder was a Hebrew term and bishop a Gentile term. Paul refrains from the word elder. The indiscriminate use of both words elder and bishop found in the pastoral epistles indicates a later date and environment for their production.

The terms elder and bishop were applied to all orders of the ministry. These were generic terms applied to all the ministry except the deacons. The elders of Ephesus included all orders of the ministry at that place. Hence when Paul specifies the orders of the ministry in Eph. 4:11, these terms are not applicable because they are not specific. In the service of the church, then, there are two divisions, bishops and deacons. Phil. 1:1. The bishops, inferentially, are subdivided into two classes, teachers and pastors. In 1 Cor. 12:28, teachers

stand third in the orders, being next to prophets. Here evidently teachers include evangelists and pastors mentioned in Eph. 4:11. For the three orders mentioned in 1 Cor. 12:28 must have included all the ministry. All the orders mentioned in Eph. 4:11 were given "for the work of the ministry," v. 12. The ministry, therefore, whatever that word implies, includes all orders. But it is further explained that the object of these orders is to edify the church and bring us to a "knowledge of the Son of God," v. 13. To impart knowledge then is the chief object of all orders of the ministry, which is otherwise pointed out.

From these remarks it is inferred that bishops are all teachers and include all teachers and teachers include all pastors. Here is renewed the difficulty of classifying the ministry according to the scriptures. The ministers are bishops or elders, or are all teachers. It is suggested that no classification should be rigid. The idea of applying the term bishop or elder to any class or order of the ministry, it seems, did not occur to apostolic writers. Under the direction of the Holy Spirit great results were accomplished, great results should be desired and men who can accomplish great results should be desired. Philip, though classed as a deacon, accomplished great results.

Therefore, in Eph. 4:11 occur all the scriptural class names. The word teacher found here is a general term but is evidently applied as a class name. If therefore it is desired to be scriptural in the selection of names for the different classes of the ministry they are to be had in Eph. 4:11. There is general agreement, at

least among protestants, that the local ministers should be called pastors (since bishop and elder are not class names) but there is no unanimity in naming the class whose duties are more general in character. The duties of this class are more exclusively confined to teaching. Their work is largely to assist and comfort the pastors, build up the cause in neglected fields, write commentaries and editorials, engage in criticism and exegesis. A part of this class, who engage in holding revival services, are called evangelists.

The word teacher, then, seems very appropriate, but on account of its general use in other fields of knowledge it seems confusing to adopt it for a class name. Calvin substituted the Latin word for teacher and so had doctors. While it is certainly desirable to have a clear understanding of the use of scriptural terms, conditions are perhaps as good as could be expected and it is to be hoped that time will work out greater uniformity in practice.

HOW THE PASTOR RULES.

In the oversight of the church the following order is found prevailing. The language to the divided Corinthians was that they "all speak the same thing." 1 Cor. 1:10. While the rule that the authority which imposes can also depose, applies to the pastor, nevertheless, he is the spiritual ruler of the church. His office is a divine appointment according to the testimony of both apostles and prophets. How transcendental is this gift!

The pastor then should have the reverence of the church. Now it is to be shown how he rules. The pas-

tor must be a man of exemplary character for he is made an example to the flock. 1 Peter 5:3. Here then is law for the church. The members of the church are obligated to walk by the good example of the pastor, if they do not they mock divine precept. In other words, God's plan is rejected. Here is a visible standard by which any one may be judged and found wanting. If God sets this standard will he not destroy those who do not abide thereby? Those who do not abide by this standard abide in rebellion. If then the pastor shuns certain social conditions and functions the members of his flock should shun them also. As an example, the pastor shuns the ballroom, the members of his church know why he shuns it. He shrinks from it as he would shrink from any other evil. This act or example creates the fiat of law and of itself forbids any one of even thinking of taking a part. This is so simple that any one who runs may read.

It is a positive standard of discipline in which each member of the church should be exercised. If not, a divine standard is set in vain.

Again, a pastor has been set over the church to feed the members. If they do not eat spiritual death is likely to be the result. Therefore the pastor teaches and instructs and the flock obeys; if they do not obey then what is the profit of the instruction? The pastor is in divine authority to direct the spiritual life. Here then is a second great standard of church discipline and a failure to comply with it means disorder and confusion.

If these divine standards are in force then unity in the flock is secured. Personal convictions amount to

nothing when they come in contact with this great plan. These simple laws should settle the questions which vex the church today. The church is in a state of spiritual anarchy and law is the antidote of anarchy. To illustrate this, a young brother in the church, who played cards, was admonished of the evils of card playing by an older brother. The young man answered by pointing out what he claimed to be the good results in card playing and closed the argument by saying that different people had different ways of looking at the amusement. Here it is seen that there is need of law, or a tribunal to settle questions like this. This law is the pastor. Yet a man may be faithful in all here required and not be a convert at heart, but he cannot be a servant of Christ and not attend to these duties. These principles are crucial tests by which a man or woman may know which side he is on; at least he may know whether he is on God's side or not. It is natural for one to think he is well enough informed to judge for himself, but if one assumes to do this others will claim the same right and the church will be troubled with all kinds of practices and evil associations. All should submit to the same rule—the rule of Christ.

The prestige of the pastor in the apostolic age must have been lost in modern times. The indifference to the authority of the pastor amongst members of the church is surprising. This means that there should be a reorganization or at least a reinforcement of church polity.

On the other hand a church much like other social organizations after a time becomes controlled more or less by certain precedents and precepts, which are as-

sumed in each case to be scriptural and which it is not likely to abandon at the suggestion of any pastor. Therefore the pastor cannot require that which is not consistent with the views of the church, but only the individual members. Would-be reformers should not become impatient if humanity is slow in accepting what they call truth since this is a result of a principle of human nature, which as Herbert Spencer says, has a purpose in preventing sudden and violent revolutions.

The rule of the pastor above described must be the tradition referred to in 2 Thess. 3:6. There are mentioned in the scriptures traditions of men, the traditions of the fathers and the traditions of the apostles, but in the text a single tradition is referred to. "Withdraw yourselves from every brother that walketh disorderly and not after the tradition which he received from us * * * how ye ought to follow us"; "for we behaved not ourselves disorderly among you." And further describes the effort "to make ourselves an example unto you to follow us." The pronoun "we" evidently includes with Paul other persons who had ministered to the church and especially those in the address of the epistle. That is, "we" means the ministry.

Here is evolved the necessity of the church being in touch with a living personality who is a teacher and example. It should be noticed that the apostle refers to his presence with them. It must be conceded that such an office carried authority. It affects not so much doctrines as the life in bringing the membership to a high standard of holiness. It also will be noticed that the command to withdraw was directed against those

who failed to obey or observe the tradition to follow the pastor.

“For the priests’ lips should seek knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts,” Mal. 2:7. This doctrine is reiterated in the relation of the ministry to the church, 2 Cor. 5:20. “Now then we are ambassadors for Christ as though God did beseech you by us”; that is, God speaks to the people through the ministry. The pronoun “we” evidently includes the ministry as above noted.*

From the addresses of the apostles and otherwise, the inference is reasonable that the apostolic church was divided into districts. The churches of Judea evidently formed a district or diocese under the oversight of the apostle James. The apostle John’s address to the seven churches in Asia indicates that he was in charge of the churches of Asia, for he addresses that particular people. The mention of the seven churches indicates a complete scriptural number which would include all the churches of Asia. Evidently that part of the work had been especially set apart to this apostle. Paul’s address to the churches of Galatia indicates that it formed a special district. Achaia also formed a district and so on. Timothy and Titus are examples of those except the apostles having the oversight of these districts or they were overseers or bishops of the special work.

At first, all reports from these districts went to Jerusalem, as is seen in the work of the apostles. Later they

*When a pastor is installed he becomes the angel or messenger of the Lord to the people. Gal. 4-14. Also called an angel. Rev. 2:1, but includes all ministers at Ephesus.

probably went to Ephesus where the apostle John became the central figure of the church. Some such function as here indicated seems to be demanded by the churches. There are some things the church is not competent to do. The chief factor in the spiritual welfare of the church is its pastor. In a general way the church is not competent to select a pastor, at least independently. If a church has employed a pastor for a certain period that church can only vouch for that pastor's conduct for that period of time and this is not sufficient commendation to another church. The commendation of one church to another is worth something but it is far short of sufficient. If a church commends a lay member he may prove unfaithful but the consequences are not so disastrous as in the case of a pastor. It is essential, therefore, that as few mistakes as possible be made in the ministry. Before a pastor is employed or even allowed to preach he should be required to produce credentials showing that he has been faithful and exemplary from the time at least he entered the ministry and of course he should show this kind of character before he is allowed to enter the ministry. This would require the approval of a tribunal which keeps a close watch of the life of every pastor. The most of the churches are very well protected but those which are not often become the victims of wolves in sheeps' clothing.

Paul besought Timothy to abide at Ephesus that he might "charge some that they teach no other doctrine" and that they avoid other corrupt teaching. This indicates an oversight of other ministers or episcopal duties. On the other hand it could be claimed that these

things point out a system of education necessary to the ministry. It was necessary to teach Apollos after he "was instructed in the way of the Lord, to instruct him more perfectly." At least whatever was done was done in love and not by "constraint." The epistles of James, John and Paul indicate that the oversight of the apostles was general and not confined to any diocese.

Since the pastor is the only one of the church having a divine appointment as leader and shepherd, it appears appropriate to examine into his prerogatives. Usually he is installed as pastor with the understanding that he is to receive temporal things in exchange for his service in spiritual things. This arrangement is both reasonable and scriptural. Then the pastor is master of ceremonies. He is the Alpha and Omega in meetings and partings. If a thing is done by some one else how is it known to be acceptable. "We (the ministry) pray you in Christ's stead." 2 Cor. 5:20. That is the ministry stand instead of Christ.

In the example our Lord left in the communion service, He administered the bread and wine with his own hands, first partaking of the emblems himself. In this example the pastor should surely follow. He should break bread and serve the communicant. The writer is not familiar with the liturgies of different churches but that of the Protestant Episcopal Church has impressed him in the main as scriptural. Here the communicant comes to an altar and kneels and receives the emblems at the hands of the pastor with his blessing. He was told this was repeated every Lord's day and on Saint's days. Any practice to be scriptural should con-

tain the restrictive features shown in 1st Cor. 5. The pastor should know who his communicants are so he makes no mistake and should receive visitors only on commendation. It was evidently common in the assembly of the apostolic church to permit addresses from members of the church or from visitors. Any pastor or minister may act in the church.

There are two states into which the human family have been separated by the Bible. A part of the human family live in darkness and the other part live in light. If a man sit on a throne or if he be president of some university, or a student of science, or if he live in a mansion, the great question is whether he lives in light or whether he lives in darkness. The light here referred to comes from God and is not innate. The source is not in the man but is external. This light is not gratuitous but must be sought. It is also received by offerings. The Psalmist says, "Thy word is a lamp unto my feet and a light unto my path." This metaphor explains exactly the situation. Man was created solely dependent on a light wholly outside and independent of him. Man is darkness without that light and that light is the word of God. This is the view in general in the scriptures. The mission of the apostles was to turn the people from darkness to light. Acts 26:18, and other scriptures.

In the parable of the ten virgins it is seen it was necessary to carry lamps. These lamps represent light from the Bible and the foolish virgins were directed to go to those who sell oil; that is they should go to the ministry. The work of the wise virgins is going on in the

church continually where their lamps are trimmed and supplied by the ministry. Reason cannot originate but can apply the light. The source of light is external as the lamp is. The oil represents human effort. The lamp in the hand, in darkness, is useless without oil. The oil is produced by effort. One may take the Bible in his hand and yet be in darkness without effort. It requires effort to support the ministry, and one gets light from the Bible. The foolish virgins wanted oil given to them, and let others do the paying. They wanted light without effort. He who would be wise unto salvation must do his part to support the church. Beware lest ye be as the foolish virgins. According to this parable a man cannot pay another man's church contribution even if he were to offer to do so. Of course, he could pay it but the other man could get no credit from above. Neither can his name be written in the book of life.

If a minister furnish the light and a man does not walk by it, then he must be in darkness. The minister may cause the light to shine but he cannot do the walking. He who seeks the light must do the walking. A part of the ministry try to do both. The object of the light is that men may see how to walk. The light is perfect so none may stumble. It is seen, therefore, that a man must put forth effort to buy oil, and he then puts forth effort to walk. The minister furnishes the light and he must walk by that light. This light must be sought and by that light seek the pathway that leads to God.*

*The star of Bethlehem led to Christ. It was a leader like the minister.

Now, it is supposed that the amount of oil supplied by each virgin was about equal; at least care was taken that there should be enough. But the oil represents effort and not the amount of money. The widow's mite may require more effort and self-denial than the contribution of the rich. It is more of a tithing.

Since writing "How the Pastor Rules" (see page 19), a friend has made the following exception that while the suggestion is meritorious and scriptural, it limits to an unreasonable degree independence of the individual action and judgment and sometimes requires one to copy an unworthy pastor.

Evidently the church was not intended to be an organization where one can act without restraint. One cannot join any society without subscribing to certain rules of action which limit the will. In a democracy where the people rule themselves they lay down certain rules of action called a constitution, beyond which they cannot act. When one learns what the Bible teaches then do that without asking questions. One will be certain to come out all right. "How the Pastor Rules" is one of the simplest and most reasonable propositions that can be submitted to guide human conduct, because, in the first place since God is good, it is proper to ask one to obey Him. For the same reason one cannot do an unwise thing to ask any one to take Christ as a teacher and an example to follow. Who could say that such an one would make a mistake? For the same reason, could it be a mistake to copy after a good man? All people should consent that this is right. That is the

one thing asked in the church: to follow a good man. If the pastor is unworthy, he should be impeached.

If the pastor should attend a dance, he need not be followed in this example for no one would contend that the dance is necessary to holiness and holiness is the object and test. Thus by applying this test, by common consent, the evil consequences of a derelict minister would almost vanish.

CHAPTER V.

INDIVISIBILITY OF THE CHURCH UNIT.

Excommunication or the "anathema" is the severest censure of the church against an offending member. Its equivalent seems to have been common in New Testament times, John 9:34 and 12:42. The same action is attributed to Diotrephese, 3 John 10. It means to exclude an offending member from the church. The leading precept on which excommunication is founded is Matt. 18:13, "If he neglect to hear the church, let him be unto thee as a heathen man and a publican." There is such a thing as contempt of court but this is a case of contempt of the church and the offender receives the severest penalty.

The application of the principle founded in Matt. 18:17, is illustrated in 1 Cor. 5:4, 5, in which it is commanded that the act of separation must be made "when ye are gathered together." That is, it is done in the assembly. Here then in Matt. 18 and 1 Cor. 5 is had the most primitive teaching on church polity. No official is mentioned in connection with the proceeding. While in 1 Cor. 6 the right of the church to delegate its judicial power is given, the person or persons chosen must be a believer or believers. Such an one surely acts as proxy, for the church cannot confer permanent authority on any one. Matt. 20:20-27. "They that are great exercise authority over them"; that is, the Gen-

tiles, "But it shall not be so among you." This is a clear statement of the difference on this point between the church and the world. The world has those who exercise authority over them but the church has, according to this scripture, no such thing.

On all questions then, continually adhere to the admonition "hear the church" and with this Paul agrees when he asks, "Do not ye judge them that are within," 1 Cor. 5:12. And in consequence of this power of the church to judge those within he continues: "Therefore put away from among yourselves, that wicked person." The pastor directs, the church executes.

"The Talmud recognizes two kinds of excommunication, a minor and a major." Also, "The writings of the church fathers give sufficient evidence that two degrees of excommunication* * * were in use during, or at least, soon after the apostolic age." The New Testament scriptures indicate this dual form, the anathema or separation and withdrawal or social separation. Matt. 18:15-18 and 1 Cor. 5:5-13, contain the severest censure. In less flagrant conduct, the anathema or separation is not mentioned. 2 Thess. 3:6, 14-15. The language of this entire chapter is more clement than in 1 Cor. 5. There are persons who are not worthy to be excluded yet they are not suitable associates for the better members. Their influence would be degrading. This would constitute the second class. This is the withdrawal, 2 Thess. 3:6. But whether a withdrawal means a separation or not a separation should proceed on charges of immoral or unworthy conduct established by a proper tribunal. In 1 Cor. 5:10-11, the different

kinds of transgressions are mentioned in which the transgressor would be worthy of exclusion: "A fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." It is important to notice that none of these things is subject of contention or division. The transgressor himself would admit that these things are wrong. In 2 Thess. 3, those who would not work for a subsistence are worthy of withdrawal. In this case there could be no contention, whether there was a fault or not. Then in a separation or withdrawal the fault is not an object of contention. Evidently there are cases in which the church should judge of unworthy conduct, irrespective of the opinions of the accused.

It could not be expected to find in the scriptures such a contradiction as a command against division and a countermand for division for any cause. For if division is right in one case it is right in other cases and any command against division, therefore, would be useless. A division is miscalled a withdrawal. There is a command for a withdrawal but a command against division. Division is forbidden while a withdrawal is commanded. There is, therefore, a great difference and this difference should be clear in the mind. If one church divides into two churches is that not division? And if so it is unlawful. It seems proper to say that a separation is directed against vice and a withdrawal is directed against vice and division is the result of difference of opinion. A division arises out of a contention. The two conditions are associated, 1 Cor. 1:11 and 3:3. The divisionist would inflict upon his opponent the severest

censure because he differs from him in his opinion, although his opponent is trying just as hard to be right as himself. He would separate himself.

A distinction between an excommunication or withdrawal and a division is noticed in the singular number as applied to persons withdrawn from. The following are examples: "If he neglect to hear the church." Matt. 18:17. "I have written * * * with such an one, no not to eat." 1 Cor. 5:11. Referring to a different proceeding it is said, "Therefore put away from among yourselves that wicked person." 1 Cor. 5:13. "And if any man obey not our word note that man, and have no company with him." 2 Thess. 3:14. According to these examples it is assumed that it would only be necessary to proceed against one person at a time. This principle is illustrated in the case of Ananias and Sapphira. It is understood that a division involves several persons. In our courts but one criminal is tried in one proceeding. Another difference is that divisions are marked by enmity and unbrotherly feeling, whereas, Paul says, "Yet count him not as an enemy, but admonish him as a brother," thus referring to the person censured. In the separation the offender ceases to be a brother, in a withdrawal the offender continues to be a brother. Now it is seen that if a separation is to be made according to scripture the church is commanded to be "gathered together." This arrangement certainly means that all should have a voice, at least those who are eligible by the rules of the church. In a division these principles are ignored. Only one transgressor can be tried at a time. That is, in a separation only one offender is in-

volved at one time. Also it appears from the foregoing investigations that there is no such thing as withdrawing from a church; that is, there is no such thing as a spontaneous withdrawing of one or more persons. The church does the withdrawing. The only way out of the church is by exclusion or by letter. Paul sent brethren to churches by written commendation. Col. 4. Also: "Need we, as some others, epistles of commendation to you, or letters of commendation from you." 2 Cor. 3:1. "Whomsoever you shall approve by your letters." 1 Cor. 16:3. It seems then that one may go to another church by letter. There are then two ways in which a member may be separated from his church. The one is honorable, the other is dishonorable. The one by exclusion the other by letter. It is then unreasonable that a minister should extend an invitation to members of any other church to change membership, since there is no provision in the scriptures for such an act. The scriptures do not encourage desertions. A shepherd should not decoy sheep from another shepherd, although he may claim to be a better shepherd or that he has better "knowledge and understanding." Let there be no lo-heres or lo-theres. It does not seem to be assumed in the scriptures that a church member would desire to separate himself from his church through defection. It does not matter what apparent corruptions may appear in the church, real or imaginary, but if any memberships are transferred let it be by letter only. If a brother imagines his church is becoming corrupt he surely cannot purify it by running away. If a brother becomes much dissatisfied with his church it is probable

that he would do better work some where else. It is better then to give him a letter if he desires one, for of two evils choose the lesser. The dissatisfaction is a result of human nature or prejudice.

Since unity depends on the growth of knowledge if any religious people adopt obstructive measures to the free dissemination of divine truth, trouble is liable to result.

No reformer can separate himself and followers from his church. It is a spontaneous separation or withdrawal and is not provided for in the scriptures. If a man is excluded on account of his teaching it appears different. This does not apply to perverse disputers. 1 Tim. 6:5. History shows that reformations result in different sects from the fact that it is human to be intolerant toward the opinions of others. It is to be hoped that time will correct this evil. A reformer should reform the heresies and abuses in his church.

If a separation is made and is called a withdrawal it would evidently be the result of a contention about a doctrine or practice of the church, but it has been shown that a separation resulting from a contention is a division and is forbidden. An example is found in the Hebrew believers, who never separated or made a division with the unbelieving Hebrews but continued to attend the duties of the church of the law. It is a divine example of true unity. The Hebrew church really constituted the orthodox Mosaic church for before Christ came all the Jews believed in the coming Messiah, but when the Messiah did come a part were alienated by unbelief. Paul explains this principle. Rom. 11. Here

the Mosaic church is represented by an olive tree and the unbelieving Jews are branches which are broken off and the Gentiles grafted in their stead. The Mosaic tree remained.

The present church is a continuation of the Mosaic establishment. There are members who conclude they will not partake of the holy communion because they think someone is eating who is unworthy. Such a member may never see the day that such will not be the case. They call this withdrawing from such an unworthy person. A withdrawal is not commanded in connection with this duty. The brother must eat. He is commanded to eat. The communion is part of his spiritual nature. If the communion is taken in the proper spirit it is upbuilding. The communicant must not neglect this duty. But how is he to prevent that unworthy person from eating? No individual can, in an orderly manner, prevent it. It requires the action of the church according to 1 Cor. 5. Timothy was directed to "withdraw" from certain persons of corrupt minds. 1 Tim. 6:5. This evidently does not mean that Timothy should separate from the organization with which he was identified or any organization but should "avoid" their company. Rom. 16:17. This example illustrates the use of the word "withdraw" in punitive precepts of the New Testament scriptures.

Judicial proceedings in the church are, therefore, similar to legal proceedings in the Courts. The civil law recognizes that a community may become so inflamed and prejudiced against a criminal that he cannot get a fair trial. The defendant is allowed a change of venue.

Such conditions may control in the church. The case at Antioch is an example. Acts 15. If there is much dispute or bitterness it is certainly wiser to resort to an external tribunal. In such cases brethren do not act as brethren should act.

It has now been learned that 1 Cor. 5 relates to church actions and establishes the only mode of the separation or anathema, that only one offender should be tried in one proceeding, that it is made the duty of each member eligible to have a voice and to be present, that a withdrawal is a social separation and not organic, an individual separation. 2 Thess. 3. "Withdraw yourselves from every brother," etc., not from the church; that a division is the result of a contention, the two, contention and division are associated, 1 Cor. 1 and 3. There is no excuse in the scriptures for a division. There is no provision for a spontaneous withdrawal from the church.

A removal can be made by letter only. The letter privilege is liable to be abused, since the references to their use are in cases of a removal to a different locality.

The church may establish a tribunal or may make a change of venue. 1 Cor. 6.

A reformer may teach in his own church. If the church or other assumed authority objects he may teach at some other point. Acts 19:8, 9, but must still adhere to his church as Paul continued to adhere to the church of the law and since there is no way provided in the scripture for him to do otherwise.

In the foreordination and predestination of things it transpired that the first church should be established

amid the scenes of the struggles, condemnation and crucifixion of the Christ and at once while these events were vivid in the minds of the people. The work should begin among his own people.

CHAPTER VI.

UNITY OF THE CHURCHES.

Division is surely an evil thing, for a solemn charge against it exists in the scriptures. 1 Cor. 1:10. Then, what is division? At least in its virulent form, it is a paroxysm. It is like the eruption of a volcano which lays a city in ruins, or like a cyclone which destroys life and property. It is the undue excitement of contention when law and order fail. It lies in the church and not between churches. Evidently the division at Corinth did not involve the church at Jerusalem or at any other point. If antipathy exists between churches it is an evil similar to division. Each church should strive for a high standard of scriptural interpretation and thus may move in lines and methods which diverge, sensibly, from other churches. As the different Legislatures in the United States enact different laws in each state for the suppression of the same crime and different laws for the advancement of the public good yet the same object is in view. At least it seems that such a privilege of the church would be the consequence of church autonomy.

If such conditions do exist, it does not appear how it can be called an evil of division. It is said, that in this country there exist two great political parties and this condition, it is claimed, is favorable to good government. But if on account of any faction there is insurrection or violence, armed force may be required to sup-

press the disturbance. The evil in this case does not exist in the division of parties or on account of different opinions, but on account of destructive measures, adopted to promote party opinion and so it is of the church. So, all will agree that the members of any church can, properly, state their preference of preachers and so it must have been at Corinth. The trouble did not exist in a preference for a certain preacher, but on account of certain views held by that preacher and since Paul objects to division on that account, it appears that the sin of division may be defined as not existing in difference of opinion but on account of destructive measures to promote personal or party opinion or views.

It can be assumed that the division at Corinth had advanced to the destruction of fellowship and unity of action or even to separation. Evidently, then, denominational issues do not constitute sinful division. The denominations are the aggregation of people of similar views, and often intolerance largely consumes fraternal relations with other churches.

The confidence in the infallibility of personal or party convictions, is often the source of intolerable egotism. The following utterance of a minister is seen in a current religious periodical: "God has raised us up for a glorious purpose." This sentence is characteristic of a tremendous strain of party encomium. There can be nothing edifying in such work, it only widens the breach. It shows a self-exaltation unbecoming a minister. The word "us" deserves particular notice. It means all those persons of similar views of the writer here referred to, and therefore is bitterly sectarian. That

sectarianism which exalts itself is forbidden, 1 Cor. 3. Instead of glorying in party, the scriptures say: "He that glorieth, let him glory in the Lord." 1 Cor. 1:31. This is Paul's advice to the partisans at Corinth. "But now ye rejoice in your boasting: all such rejoicing is evil." James 4:16. The apostles gave themselves "continually to prayer and the ministry of the word," Acts 6:14. The ministry of the word does not consist in denunciation and invective on the one hand nor party encomium on the other hand. The party should not glory in multiplicity. The numbering of the people has been condemned. 2 Samuel 24. "Let us, therefore, follow after the things that make for peace, and things wherewith one may edify another." Rom. 14:19. This language must be common to all the churches. "But why dost thou judge thy brother." v. 10. Therefore who is thy brother? The Jews who persecuted Paul, he called brethren. This indicates a general application of the word, "Who art thou that judgest another man's servant? to his own master he standeth or falleth." v. 4. You cannot therefore judge a servant, that is, you cannot judge another, since God is judge of all. Now, there are different grades of servants and unprofitable servants (Matt. 25), yet they are servants and must not be judged by men's views as a standard. A scriptural tribunal, of course, is a different thing and has a certain jurisdiction.

Surely it is assumed in Romans 14, that brethren do err for if they did not err there would be no need of judgment, but it seems that he who assumes to judge is in greater error. The piece of vanity above referred

to as a party encomium is only an example of what seems to be a serious disorder. It is such a sweeping judgment and such a needless fling at many good people.

Thus many engage in a fratricidal strife in the name of truth. Is not God with all his people? If some are in error, who is perfect? No man should pre-empt the right to interpret the scriptures; no man is inspired. One human opinion against another human opinion which must stand on its merits in the judgment of the people. A dispassionate presentation of the reasons for any particular views, without assuming to be a special object of divine favor, will receive consideration from thoughtful people.

As to names, Paul speaks of the gospel of the circumcision and the gospel of the uncircumcision, Gal. 2. The word "circumcision" was applied to the Hebrew church to distinguish it from the church of the Gentiles. The word "uncircumcision" was applied to the Gentiles for a similar purpose, that is it was applied for the purpose of distinction. They were denominational terms. Therefore denominational names are not scriptural signs of division.

What Paul terms a "carnal mind" is the real cause of partisan conditions. And what happened at Antioch illustrates this principle, Gal. 2. While Peter was actuated by the Holy Spirit alone, he communed with the Gentiles, but when under the influence of an ulterior force from the Jews, he separated himself with Barnabas and all the Jews. Here it is understood that Peter and Barnabas and all the Jews of the church separated

themselves from the uncircumcision, or there was a church of the circumcision and a church of the uncircumcision at Antioch. Paul was opposed to the separation and told Peter he was wrong. It is seen from the action of both Peter and Paul that the apostles being directed by the Holy Spirit admitted of no division though they were people of different denominations or at least the Apostles' labors were in different denominations (Gal. 2:3.) But, that division came by the intolerant spirit of other brethren. It is therefore concluded that all believers are common to the Holy Spirit, irrespective of differences of opinion or practice. It is here understood that such an one embodies a love of obedience and holiness.

While the circumcision and uncircumcision, evidently, existed in separate church organizations as maintained by the Tübingen School of Theology, the conclusion of that school, that this condition existed between Peter and Paul is certainly incorrect. The organic separation between the Jews and Gentiles appears complete and in some respects prohibitory, yet the isolation and alienation which exist now between the different denominations could not have existed at that time. The testimony of Acts and of Paul's own pen (1 Cor. 16:1, 3), shows that he had collections made among the Gentiles and forwarded to the Church at Jerusalem. "Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea." Acts 11:29.

The brotherly kindness here exhibited does not seem to exist now between the denominations. It may there-

fore be safely concluded that while the apostolic church was not in organic unity the work of the apostles was in unity. Here another truth seems clearly established—that in the apostolic age there was unity but not catholicity. Much confusion results by making these terms synonymous. Unity should always exist, while, it seems that catholicity may never exist.

It is also noticed that Paul's work among the Jews was not successful ((Acts 9) and he was finally conducted to Tarsus to illude their hostility, yet his success among the Gentiles was marvelous. On the other hand there is no account of much success attending the work of Peter among the Gentiles, while his success was great among the Jews. Hence Paul explains the situation by saying: "The gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; for he that wrought effectually in Peter to the apostleship of the circumcision the same was mighty in me towards the Gentiles." Gal. 2. The same principle is at work today. Paul was great in one denomination and Peter great in another denomination. And so now a minister of one denomination cannot succeed with another denomination.

The sharp contention between the churches of the apostolic age were not without results of very great benefit to mankind. Then as now there were those of prominence who were always ready for an opportunity to make their cause aggressive. This brought out many of the great epistolary writings. These conditions also illustrate the flexible character of faith. Some people regard faith as something very rigid, more because they

are rigid themselves and it is not realized that such a condition would leave us all without hope. None of us could hope to reach a perfect line of conduct. The great duty of a godly life is holiness and the way to holiness is very explicitly taught so that all may reach as high a standard as possible. Faith adjusts itself to different temperaments and modes of thought. Some elements of faith may be said to be inflexible, such as faith in God.

The principles of unity are particularly discussed in Ephesians 4. Here are presented two forces that operate for unity, or unity is dependent on these two forces, first the unity of the spirit which is of love in the bond of peace. Peace is the result of this unity and creates one brotherhood out of Jew and Gentile and so now it should unite all in a bond of love and peace.

The second force here spoken of is in faith. This unity as explained, comes especially by teaching. The more knowledge we have the more we are unified, until we all come in the unity of the faith and of the knowledge of the son of God (v. 13), which knowledge comes through the teaching of apostles and all other teachers (v. 11). The unity of faith depends on knowledge and the unity of the spirit on love. Here we might conclude that unity of faith would require uniformity in teaching. But the consequence of the unity of faith is "a perfect man," and as we further find "created in righteousness and true holiness." In fact, this chapter throughout emphasizes holiness and what it is and indicates that the unity of faith has reference to the perfect life in faith, that a man should lead. The chapter

fitly begins with an exhortation to "walk worthy of the vocation wherewith ye are called." A man's walk is here made the sign of fellowship. It is natural, or at least probable, that one man will be more holy than another or more "perfect," but this fact does not destroy unity.

Uniformity or catholicity will engage one's aspirations and a growth toward such a condition is to be expected as a natural result of the growth of knowledge. The church became catholic about one hundred years after the apostolic period, but it required a struggle to accomplish this result. This meant the adoption of a New Testament canon and a general agreement as to the doctrines it taught. Catholicity having been established it then required a struggle to maintain it. This struggle finally resulted, as all know, in persecution, many abuses, and then failed.

Paul's teaching is as patent now as it ever was, and he shows that the Jew and Greek, bond and free, male and female, were one in Christ. This condition was, according to the customs of the time, a social impossibility, but the declaration shows the universality of the unity of the Spirit, also, that that which seems extreme and discordant becomes a harmonious whole.

The work of the Spirit is seen in Paul's attitude toward the divisions at Corinth. There was a Pauline party or sect there and this fact indicates that the divisions were doctrinal since Paul was not present and could not be employed to preach regularly. Paul's answer to the Pauline division was the same as that to the other divisions. It would not be natural for a minister to want to silence his own party in the interest of

peace and unity. It is concluded, then, that the doctrine taught by any of the divisions would be preferable to division. It is clear, also, that in case of a contention in a church that the ministers in sympathy on different sides of the question, if at a distance, should write, as Paul did, declaring against division, but those not guided by the Spirit are likely to take an opposite course and encourage their own party. Paul's example is worthy of study and emulation.

Also it is seen that there was at Corinth a Sect or division for Paul, a sect of Apollos, a sect for Cephas or Peter, and a sect of Christ. The sect of Peter would represent the denomination of the circumcision and the sect of Paul would represent the denomination of the uncircumcision. It is easy to imagine the source of trouble between the two parties, for Paul and Peter, but not so easy to determine what the party of Apollos and sect of Christ were contending for. Since Apollos watered where Paul planted it would seem probable that the sect of Apollos would have Pauline affinities. The sect of Christ had evidently rejected denominational names. As to the merits of the issues involved in the contention, they were only worthy of the argument of silence and example of silence, by Paul. It is said that Apollos was so dissatisfied with conditions that he left Greece, thus, like Paul, neglecting his own sect. All these sects are classed as divisions and the argument is emphasized for the elimination of contentions. No name can sanctify a division or contention. There seems to be no effort to suppress opinion but to eliminate contentions about opinions. In Paul's argument

for the unity of all these people of different beliefs it is shown that the work of the ministry is of different orders and that it is of different characters, as "gold, silver, precious stones, wood, clay, stubble." That some of this work is so bad or indifferent that it will be consumed or replaced by better work, yet unity is not destroyed and the workers will be saved, which evidently means if they try to be faithful.

We learn of the church trouble at Corinth apparently accidentally through the Corinthian letters. It seems that some if not all the points of controversy were general and not local. The Jews had colonized all the countries where the apostles preached. Jew and Gentile, it appears, would mingle in the churches. The Jew was orthodox when he confessed faith in Christ. He was an orthodox believer and an orthodox Jew. What he was asked to do is found in Acts 2:38. Peter's sermon was preached to the Jews only and not to the Gentiles. The time of the Gentiles had not yet come. Remission of sins had come through sacrificial offerings but different conditions must now be complied with. The Jew attended the church of Christ and also the service at the Synagogue, or, as at Ephesus, both services might be held in the synagogue.

Intolerance is yet much in evidence around us. Recently a writer spoke of a church of "New Testament Faith and order." Evidently his views differed from the others, as to "New Testament Faith and Order." All churches are supposed to be of this character, at least, by their constituents. Strange to say there are those who have the conceit to say they are not. The above

phrase would be understood to exclude certain churches from the "New Testament Faith and Order" according to the views of the writer. It is, probably, a matter of proper information to know men's views on this subject, but to say any church is not of the New Testament Faith and Order certainly transcends scriptural authority. The use of the phrase under the circumstances is suggestive of invidious comparison.

The real question raised is older than the New Testament. It was under discussion in Acts 15 and at Corinth and at different times at Antioch. There was doubtless much of it which is not of record. The question of "faith and order" was not settled until the second century. After that they tried to keep it settled by killing people. The weakness of conceit makes much trouble on this question. But, if it is remembered, that there should be no contention over it, much good may come.

The presence with us of the Catholic Church establishment is a standing monument of the fact that at one time the church was not Catholic. There is a Catholic Church and before this Catholic Church there was a not Catholic Church. There must be a not Catholic Church before there can be a Catholic Church. The word "Catholic" was applied to the church when it became practically uniform in doctrine and practice. For before this it was not so and so we have the name Catholic. This use of the word is traced in ancient writings as far back as A. D. 160 and its use probably existed earlier. The church emerged from a schismatic or factional condition. Here is corroborated what is indicated in the

scriptures, that the apostolic and subapostolic church were denominational. The idea of a universal creed seems to be from a human source.

Now, should we invite the conditions of the apostolic church, which were more radical than denominationalism is now, or should we flee to a universal creed supposed to be based on the scriptures much like that which has in time past strewn the earth with the bones of martyrs and banished and persecuted many? It seems that the "church fathers" had better opportunities to perfect a creed of this kind. The apostolic church enjoyed unity, not through catholicity, but through the scriptures. The scriptures provide the way. Let love bind all, educate and study the truth, be faithful, accuse no other church, assume nothing unscriptural in another church, "examine yourselves" (2 Cor. 13:5), not others.

Again, much good doctrine is taught in the Lord's prayer, John 17. Unity between God's people is such as exists between the Father in Heaven and his only begotten Son. The Heavenly Father and the Son have different names by which they are designated. These different names had nothing to do with their unity. The names of designation are adopted in families, yet they are brethren. The Smith family will have as many names of designation as there are members of the family, yet they are all Smiths and all are brethren. The Heavenly Father and Son may be compared to an earthly father and son in which the son is a wise son who "maketh a glad father." It is understood that the Heavenly Father and the Son made no mistakes but

that an earthly father and son will make mistakes though they do not intend to make them. So it is with any one, whether he is a believer or an infidel. Therefore, if a man is mistaken, it has nothing to do with unity.

While in the world the Son was separated from the Father, since it was necessary for him to go to the Father, v. 11. The unity then was such as could exist in separation. If persons are separated they may be one through love, labors and sympathies. There is a common unity in relationship and having a common cause. The object of the Son was to do the will of the Father. The Father and Son worked together in this accomplishment. They were united in accomplishing the same object. The unity under consideration is illustrated in v. 12, where all had been kept in the Father's name except the son of perdition. He was lost. The unity of the twelve was here broken. Faithfulness is here made the ground of unity.

The scriptural idea or oneness is shown in the relation of husband and wife. They are said to be of one flesh. It is a flesh unity to distinguish it from the spiritual unity. The relation is of the flesh and ends with the flesh. Gen. 2:21, 22. Adam found that his wife was bone of his bone and flesh of his flesh. The scriptures show what is flesh and what is spirit. The wife assumes her husband's name but also reserves some distinguishing name. It is seen that the husband and wife may differ in their views about things in which they are mutually interested. Yet this is no excuse, in the scriptures, for divorce or legal separation. On this point marital unity and spiritual unity are the same.

The kinship of the father and son does not necessarily imply unity, since there is often much discord and enmity between father and son. Therefore, the unity desired did not consist in name or in presence, or because the Father and Son could see alike, for that would not be human, nor did it consist in kinship. It did consist in love (verses 23 and 24), in faithfulness, in unity of purpose, in sacrifice, in encouraging every one in every good work.

Yet the name problem continues to assert itself. Jesus said of his disciples, "I kept them in thy name." (v. 12) and asked the Father to continue to keep them through his own name. Is it understood that the church wears the name of the Father? The church is constituted of a people of God. As it is said, "Ye shall be my people." 2 Cor. 6:16. Satan rules the world and God rules his people. There are two distinct peoples, the church and the world. Paul addressed the Corinthian brethren as the "Church of God." Again it is said "feed the church of God." Acts 20. Jesus said, "upon this rock will I build my church." There seems to be a discrepancy. But he says, "they are thine and all mine are thine and thine are mine." Yet he kept them in his Father's name.

The name here appears to signify the person for it is said "Thou, Father, art in me, and I in thee, that they also may be one in us." In one petition they are in his name and in another petition they are in the Father and Son also. The church, then, is the Church of God whether of the Father or Son or whatever its name of designation.

Pursuing the subject further, it is found that the phrase "church of God" is several times used in the New Testament and the house of God is synonymous with the "church of God," and that the house of worship is the "house of God." It is found that the "Churches of Christ" are mentioned and "the churches of Judea which were in Christ." Gal. 1:22; 1 Thess. 2:14.

In the apostolic age there were churches of the Law, where Moses was taught in every synagogue. These were assumed to be also churches of God, so that to say "church of God" did not distinguish of which faith it was. But when one said it was a church of Christ people understood what was meant. When Paul spoke of the churches of Judea he added, "which were in Christ." The same use of the term is met with in 1 Thess. 2:14. Church of Christ or churches of Christ were necessary terms of designation. But their use was incidental. The word "Christians" was coined by unbelievers and was the word which the world applied to believers in Christ. Peter applies the term to believers who were suffering persecutions evidently because their enemies used the term in their accusations. 1 Pet. 4:16. Its use here is circumstantial. This position is strengthened by noting that this same epistle opens with the most formal and elaborate address of all epistles and does not contain the word Christian. The use of the word by Agrippa to Paul illustrates its use among the Gentiles. Paul did not reiterate the term or otherwise adopt it. There are numerous references to members of the church individually and collectively

and the terms used by the apostles should be studied.

The use of the term "Christian" would evidently and naturally come in this way: The unbelievers or pagan heard of a man in Judea who taught certain strange doctrines and on that account was put to death. They would name his followers after their leader. The unbelievers knew Christ as a man and not as a divine person. The word is still used in the sense it was then used.

It should be noted that the word "Church" is used in the New Testament mostly without any qualifying word or phrase. These qualifying words are not required unless necessary to the sense. In a spiritual sense a church is the "Church of God" which implies the Father and the Son. As a man, the Son was the Christ. The occasion for the use of the name church of Christ does not exist now as in the days of the apostles. There are the churches of God and the people of God all over the United States and other countries. If one is a church of Christ they all are if they are believers. But there is no present demand for the distinction. It is only necessary to speak of the church and it will be understood what is meant. This is the New Testament practice. If the plain New Testament practice be adopted it will eliminate the tendency of factions to drag the name of God or of Christ into factional use as special patrons of any special people. But there are conditions existing now as similar conditions existed in apostolic days that constitute denominationalism which necessitates the use of terms of designation. These terms are necessary and of great convenience. As long as there

is intolerance and as long as a difference of opinion is made a test of fellowship these conditions will probably exist.

Now, in the apostolic church there were simply the church or churches. If necessary to designate what people it was, they said they were the people of God or church of God. If it was necessary to designate what religion more specifically, they were the churches of Christ. If it was necessary to be more specific the denominations were mentioned, as the circumcision and uncircumcision, and so on. It is found that certain believers believed in circumcision and other believers did not believe in circumcision. Here the names arose out of a certain striking characteristic of belief, as now we have the Baptists and Presbyterians.

The petition of Jesus was that his followers might be kept in the name of the Father and that "they also may be one in us." That is, in the Father and Son. Here is the name equation in which if the church is kept in the Father's name is equal to being in the Father and Son. The argument is this: If the church is called the church of God, Jesus Christ is included in the term God; that is, the Father and Son are God, John 1:1. For in Christ "dwelleth all the fullness of the Godhead bodily." Col. 2:9. The name "God," then as the name of the Son, takes precedence of all other names of the Son. It is therefore ordained that the church be called the church of God.

Now, when the Father said to mankind that Jesus was his Son it is reasonably understood and was evidently intended to be understood that his Son held the

same relation to the Father in Heaven that an earthly son has to his father. The earthly son inherits the same powers and capacities that his father possesses. The scriptures teach this doctrine of the Son of God, that is, He has inherited the powers, attributes and capacities of the Father.

Since "God created all things by Jesus Christ" (Eph. 3:9) and "by whom he made the worlds" (Heb. 1:2), if Jesus was the person in the Garden with Adam and Eve, he was God there and must have been spiritual and he was with spiritual people, but when he became the Son of the Virgin Mary he was Christ the Savior of the world. He was now of the flesh. The church is of the flesh and bones of Christ. In the fleshly relation the church is in Christ and in the spiritual relation the church is in God. Eph. 5:30. In the New Testament Christ is called Lord. In the Garden He was called Lord God. That is, as a man he was Lord but in the garden he was both. He was Lord as the patron of man.

It has been learned that Jesus prayed that his followers be kept in his Father's name and it is learned from the apostles that this name was God.

It is further found that the name apostle is much more exalted than the word disciple. For from among his disciples Christ "chose twelve whom also he named apostles." Luke 6:13. The name disciple is not mentioned by Paul and why he did not mention it is a question for consideration. The name is common in the evangelistic writings. In order to open the way to the solution of this apparent discrepancy two propositions are offered:

First, It is reasonable to assume that the Hebrew church used many terms comparatively unknown among the Gentiles and that the Gentiles used terms unknown to the Hebrews.

Second, That Paul would not use these unknown terms unless it was necessary.

To illustrate the first proposition, it is known that in the United States where all the people form one nation and speak one language if one travels from one part of the country to another he meets with words that are new to him. Certain words belonging to the vernacular will be in use in one part and other words in other parts. But it is seen that the Hebrews were a different nation from the Gentiles and spoke a different language and were a ritualistic and ceremonial people and the social separation was very complete. Under these circumstances the Gentiles would be required to adopt from the Jews such principles and language as were essential to salvation. Therefore, if Paul, who was the Apostle to the Gentiles, failed to mention a term common among the Hebrew believers this fact has, it seems, some indication that the term was not in use among the Gentiles.

It is further found that the term "disciple" was not mentioned in the epistles of any of the apostles. The name is in use in the historical portion of the New Testament. This distinction seems remarkable. The name, therefore, was not accepted by the apostles as a proper term of address. It must, therefore, be eliminated by those who would follow the apostles.

Since the Pharisees called themselves disciples of

Moses and there were disciples of John, and also disciples of Jesus, the name requires at any time a qualifying term, expressed or implied.

Jesus called his followers disciples from whom he chose the twelve. The term, therefore, had its origin before the church was established and suitable while the disciples were unorganized, but at least the term does not appear in the epistolary work of the apostles.

The fluxional character of names is shown by the adoption of the word catholic by the early church almost before the apostles' faces were lost to the memory of men. At this time the church had doubtless much of the unwritten word and the traditions of the apostles. The repeating character of history is shown by the fact that there are among the protestants at this time many zealous catholics who may be called catholics as distinguished from Roman Catholics. Any new creed, however, whether oral or written, or however specious, necessarily must adopt some term of designation. If a scriptural term, the common property of all the churches, be adopted, that act forbids others of another creed from adopting the term, since it would lead to the evil of confusion; for each creed as said before requires a different name. This principle while apparently self-evident, is exemplified by Paul. 1 Cor. 1:12. Here one of the divisions at Corinth was evidently the circumcision and another the uncircumcision, but Paul designated them by the name of their leaders, Peter and Paul, respectively, as now among the protestants a church is sometimes called by its denominational name but sometimes by the name of the leader. So it would seem both methods

were in use in the apostolic church. Here the name of Christ is not only a denominational term but is here made the name of a division. It is understood that the whole proceeding was denounced and illustrates further the error of adopting scriptural names as terms of designation.

Here also Paul asked the question, "Is Christ divided?" which implies that all of these denominations were in Christ; that is, their denominational character had nothing to do with their relation with Christ. Why Christ was divided is explained in verse 11, where it is said, "there are contentions among you." The consequence is stated in the next verse, where the divisions are named. "There are contentions among you—every one of you saith, I am of Paul" and so on. To cure divisions, then, eliminate the cause which is contentions. It is carnal. A debate is a contention.

There was a still more serious side to the Corinthian situation. Those of the division of Paul rejected Peter as a leader or teacher and those of the division of Peter rejected the teaching of Paul or partly so. Since Peter and Paul were both apostles of Christ and the Spirit could not be arrayed against himself, the question became pertinent, "Is Christ divided?" All sectarianism rests on this principle, that one sect rejects things taught or believed by another sect. Undoubtedly this principle asserted itself with great emphasis at Corinth. While Luther is greatly honored by protestants, they do not accept all he taught. The leader in the Petrine Sect were evidently referred to in 2 Cor. 11, and were Hebrews, verse 22. The Hebrews were for Peter.

Apollos was approved by the Spirit. Therefore the leadership of three of the divisions mentioned by Paul were approved by the Spirit. But there is no record that the division for Christ was approved by the Spirit. This division had no inspired leader and the curious thing is that they rejected those people who had inspired leaders. It is also observed that this party adopted the name Christ as a term of party designation, contrary to the example of the divisions of Paul and Peter, which had inspired approval. The disposition of human nature exhibited by these divisions was probably rebuked by Paul as follows: "I thank God that I baptized none of you," at the same time mentioning a very few exceptions. Jesus himself baptized not (John 4:2), probably because it would be a source of boasting and division.

The New Testament seems to verify the following proposition:

No name applied to any of the Holy Trinity should be assumed by any human being. The derivative word "Godly" is found to be applied to faithful people but it would not appear well for one to apply the term to himself, and the same principle, it seems, would apply to the derivative word "Christian." The disciples were called Christians not calling themselves Christians. There is a tendency to adopt the word Christian instead of the word Godly, contrary to apostolic usage. The word Christian is a most catholic term, being applied to the godly and the profane also. It is applied to things animate and to things inanimate. It is thought to be unnecessary to illustrate this sacrilegious use of

the term and it seems an inevitable consequence of its use by believer or infidel. Therefore, the world will use it but the saint should not.

If the name Christian is applied to members of the church, even, it is applied to hypocrites and the unfaithful. This is not according to the exclusive character of the apostolic writings. Such terms as "elect," "faithful," "holy brethren," and like terms were in use. These terms could not be mistaken and only included those whose work made them acceptable to God. The authority for the use of divine titles should be sought in apostolic usage. The word Christianity is not found in the New Testament.

It now seems proper to consider the collateral work of the epistolary writings. It appears that there were, much of the time, at least a number of the ministry associated with Paul, some coming, some going. Some of these ministers were sent by different churches for various purposes and it would be natural that some would resort to Paul as an instructor and some for advice and in other cases to assist in any way the gospel work. Paul mentions a number of them, in his epistles, others are included in his addresses to the churches. Some of them were present when the letters were written. Under these circumstances doubtless the contents were thoroughly discussed. Then one having Paul's confidence, was sent with the letter to its destination. This messenger could then read and expound the epistle.

There are a number of references to the conditions here mentioned. Tychicus, who carried the Ephesian letter, is an example. "But that ye also may know my

affairs, and how I do, Tychicus, a beloved brother, and faithful minister in the Lord, shall make known to you all things." It is seen that "all things" includes such assistance as they should require.

The exigencies of conditions at Corinth was thought to require no less than four ministers, including Timothy, one for each sect, probably. These ministers were doubtless supplied with the necessary instructions to restore peace, but what they did is mere conjecture except the reading of the letter.

It has been stated that if any creed, oral or written, be given a name which was scriptural or otherwise then other creeds were precluded from adopting that name and that Paul's dictum verified the statement. It is seen that one of the sects at Corinth adopted the name Christ and that, therefore, the other creeds or sects could not be designated by that name, as shown by Paul's language.

How the delegation of letter carriers worked on this problem is not known, but they undoubtedly left some emphatic traditions among the Corinthians and these traditions had not perished when the Corinthians consented to become Catholics only. A glance at the apostolic writings shows that a variety of names were adopted in referring to the followers of Christ; in fact, any term that seemed appropriate and these terms applied to all, irrespective of creed. The appearance of using any particular name seems to have been evaded. This principle applied to general names and not to creed names, which are in nature particular names and existed with the organization. The name circumcision ceased

to be used when the organization ceased. The name uncircumcision ceased to be used, then, because no longer needed though the organization still existed. The creed name dies when the organization ceases to exist.

Paul's address to the church at Corinth, where denominational issues were emphatic, shows that all the sects were included in the address and called the church of God. So now all the denominations in any city or town would be included in the name church of God. Paul called all the people in these sects brethren, including those who rejected his teaching. So now if people differ in their views and one does not believe all another may teach it is no reason that they are not brethren. Also this epistle shows that there must be some way of designating creeds.

People of God call themselves Christians and even much effort has been made to enforce and propagate the idea that they should wear the name of Christ and no other name. The origin of the idea is strange. Christ is not the name of the Son of God. The angel told his mother Mary to call his name Jesus and that was his only name. Several terms were applied to him denoting office or duties. Christ was one of these terms. The name Jesus was not an uncommon name and in order to distinguish Jesus the Son of God from others of the same name it was necessary to say Jesus the Christ, which was shortened to Jesus Christ. Christ was a title meaning "The Anointed" and was no more the name of the Son of God than "Prophet" was the name of Jeremiah the prophet. The name Christ was alone becoming the holiness of the Son of God and unbecoming for

other purposes. The word Christian was in use among the pagans long before any of the epistles of the apostles were written and it is seen the word was not adopted by these writers. The idea that the term Christian originated among the pagans forms current literature. Archdeacon Farrar states that the name Christian came into use among the pagans through the mistaken idea that the term Christ was the name of Christ. He quotes Tertullian as saying to the pagans "You call us Christians." This was written about the end of the second century. The church was catholic and its enemies called its members Christians. It might be expected that a word which originated among the pagans and not peculiar to the vocabulary of the apostles would possess no spiritual significance, all because Jesus desired that his followers be kept in his Father's name, John 17. The churches are the most fortunate which are not mixed up with a scriptural name for a creed name.

It has been noticed that the church of the Gentiles was called the church of God and that this term included all sects. The churches of Judea required an additional term, "in Christ" (Gal. 1:22; Thess. 2:14) to distinguish them from the church of the unbelieving Jews. These two references indicate that the churches of Judea were, therefore churches of Christ when necessary to make a distinction. It seems that this was the only application of the term "Church of Christ." All churches are churches of God in Christ Jesus, but the last phrase was left off in speaking of the Gentile churches or any churches except the Jews. Evidently the Jews constituted the so-called churches of Christ.

These churches circumcised their children and kept the law of Moses.

In practice it seems that the phrase "in Christ" was left off in addresses to the Gentiles and "of God" was left off in speaking of churches of Judea. However, the term, "Church of Christ" was not adopted in the addresses of the apostles to the churches, which shows the term was not catholic, but distinctive.

It has been pointed out that all the Jews believed in Christ in that the Christ had been promised and would come. Thus far they were Christians but this did not imply that they believed in Jesus. Would a belief in Jesus make them any more Christian. If there is such a thing as a Christian that does not necessarily imply that such an one believes in Jesus as the Christ. Evidently the word "Christian" has no definite application. It does not define anything. The problem before the apostles was to identify Jesus as the Christ. This was the conclusion Peter reached in his Pentecostal sermon. He closed his sermon with this declaration, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." There were many other evidences not mentioned in this sermon.

Thus it appears why the Apostles did not use the term "Christian."

It has been shown that the word "disciple" was not catholic and that the word "Christian" was catholic as the world sees it but had no legitimate place among believers that the term "Church of Christ" could not be catholic. Therefore, if the term "Church of Christ"

was not catholic it was applied to a particular people and this people was composed of Jews. One can infer from these conclusions that the sect of Christ at Corinth was composed of Jews or of Gentiles influenced by the Jews.

It is further developed that the term "Church of God" is the only catholic term applied to the church. It has been found that in general it is only necessary to say church or churches, and, if necessary, to prefix or affix the creed name to determine the denomination.

In the study of creeds it is found that a contrary statement of a single principle may cause organic division and the adoption of a new creed name. Baptism illustrates this peculiarity. Slavery once caused division of the churches. It is impossible to foresee what accident will cause a division. If a party tries to become an example to the world of the glory and peace of a universal creed it suddenly becomes the victim of division. Thus if the world is to be evangelized it seems that it must be done through the tribulation of division. Such things bring sorrow to the godly heart. But if contentions are eliminated the churches are probably better cared for. It may be stated with the certainty of law that catholicity or a universal creed presents the most formidable impediment to the development of truth. This is verified by the history of the church. Where a community is dominated by the influence of one creed or denomination only, intolerance assumes its most arrogant form. It is a development of the disposition of human nature to resist innovations. It is perhaps natural, at least with some, to receive this propo-

sition with regret, yet the evidence in its favor is sweeping. Just recently a young man remarked, "Why, there are six hundred and sixty-six denominations." Yet under this condition of Protestantism civilization has made the greatest progress. It is difficult to believe that the conditions in the apostolic church could have been an accident.

Again, the present catholic church began under as favorable auspices as any united effort could assume. Yet it has become a power to reckon with. The unionist can take solace in this, that since according to the scriptures light and knowledge are the antidote for the asperities of denominationalism and since denominationalism is favorable to the growth of light and knowledge, then denominationalism will reduce itself to nothing or a mere nominal condition. There is a feeling that comity and general agreement should be encouraged but to engage in a campaign in the cause of catholicity must be out of place, and unscriptural.

Again, catholicity favors the growth of the episcopacy. Under present denominationalism it is seen that such a growth as the catholic hierarchy is impossible. The number of denominations is remarkable yet there are believers in Christ who cannot find a denomination which is consistent with their views! However, such persons should associate themselves with a church; otherwise one is in no position to wield much good influence. The Bible is a book of truth and its principles are the only and best principles for humanity, yet people will differ in their interpretation of the book which all love and reverence alike. It is inconceivable that

the scriptures should supply names for all sects or creeds and it is almost as incredible that any one should believe that his creed should take precedence over other creeds or should be an exception. These misnomers are likely to arise from an imaginary resemblance of a particular church to the apostolic church. It cannot be assumed that the apostolic church will ever be reproduced. It is most desirable to reproduce its virtues. Catholicity condemns the apostolic church which was denominational.

When a spectator or stranger sees an inscription over a church door if he is informed, he understands by the inscription what peculiar doctrines the people who meet there believe and teach. If he does not so understand, the inscription serves a reference whereby he may become informed. Thus the inscription becomes a creed index or is a creed name. The inscription is useless unless it serves this purpose. Such an inscription should be explicit.

From the foregoing consideration, it is concluded that when a body of believers becomes so distinct in their belief as to require a separate name, it becomes a denomination, the name being the denominator. To attempt to conceal the denominational idea is affectation. As has been shown, no name is required unless different creed conditions exist.

It has been said that the term "Church of God" is the only catholic term in the New Testament scriptures applied to the church. But if some particular people should adopt the phrase as a name it would not then be Catholic, having been turned from its scriptural use.

It has also been noticed that the term is used a very few times by the apostles. The term seems to be used chiefly for emphasis. There seems to be a caution in this against the profuse or indiscriminate use of a divine term. The contrast between divine terms and creed names here appears. A creed name is much used. It is posted above the church doors and is used for designation by believers and unbelievers and by publishers and in fact by any one who desires to make reference to a particular church.

If there were no sources of contention and a universal accord and harmony pervaded the apostolic churches as to creed or belief, why should Paul exhort "to keep the unity of the Spirit in the bond of peace" (Eph. 4:3) that is to exhort for peace. This unity was called the unity of the Spirit, for while the Jews and Gentiles formed two separate denominations, the Holy Spirit performed the same work for one creed as for the other and this was true of any faction. For the instructions in spiritual gifts (1 Cor. 14) were evidently delivered in common to all the factions at Corinth, implying that each faction possessed these gifts, and they are thus assumed to be common to all creeds. Now, the term "unity of the Spirit" must have originated out of its similarity to the communion of the Holy Spirit here illustrated.

While apparently the Holy Spirit wrought among different creeds without respect of person, it was not anticipated that unity would be practical to this extent among the denominations. As before noticed, the difference is fortunately observed in the work of Peter and

Paul. It would have been to a large extent a useless sacrifice for Paul to have labored among the Jews while at the same time he could excel among the Gentiles. But Peter could excel among the Jews. However, the relations of the two apostles was most intimate and fraternal for Peter spoke of Paul as "our beloved brother Paul," but in general the unity of the Spirit involves a "bond of peace" which must mean that the churches live in peace irrespective of creed.

Now it has been thought desirable in this work to imitate, at least in essential features, the vocabulary of the apostles. Mention has been made of the word Christian. It seems that the apostles scarcely had occasion to do even this much. The writer does not believe the word was in use in the apostolic church. Its prevalence among all denominations at this time is certainly worthy of remark. The term "Christian Church" is not found in the scriptures.

Would it not be just as intelligible to say church and leave off the term Christian? Is not the term superfluous? At least this is the way the apostles did it. It is certainly profitable to study the scriptural use of the word "church" with its qualifying terms in which it is found, as already pointed out, that there is one enduring name for all generations and all creeds and all other names were merely temporary. Apostolic practice shows that the word "church" is sufficient unless qualified by some term for differential purposes which in general are creed names.

The term "God" signifies, as near as can be expressed, an underived and permanent existence or a be-

ing different from any being one has knowledge concerning. Hence, it is said there is one God only. Mark 12:32.

In the New Testament, and especially in the Gospels, the word "Father" takes the place of the term "God." Father is a relative term and the term "God" is more absolute in character. It is not suitable to apply the term "God" to man, while the term "Father" is applied to man. The word "Father" does not take the place of the term "God" as a name and expression of the absolute character of God, but the term "Father" is an expression of relationship of the church. Therefore the term "Father" becomes a common term for the church. Christ fully illustrated the use of the term "Father." Therefore, there seems to be a design in inserting the uncommon term "God" in the name of the church to exclude the term from a common use by the church.

The creed name is common; the church name is uncommon. The use of the creed name is common; the use of the church name is uncommon. If the church should become sufficiently catholicized to omit creed names, then the wisdom of the primitive church is commended and the name should again become catholic. The primitive church was not called catholic Christian or Christian Church, but was the Catholic Church; that is it was the Church with a word attached signifying a prominent principle of the church. In this, the church followed a principle of the apostolic church which has been pointed out.

In the first Corinthian letter, it is known that Paul was writing to a church divided into sects. The writer

believes it is profitable to keep this fact before the mind in the study of the letter. For evidently as a consequence much is said of unity and while some reason from the unity of God and the Spirit to catholic conditions in the church, Paul contrasts the diversities and different ministries in the church with the unity of God (chapter 12) and shows that those whom one would consider unworthy in their methods of work might be the most favored of God, thus giving a proper warning against invidious judgments upon other sects. And it seems reasonable that the plea for charity in the next chapter was suggested by these sectarian conditions which suggested a charitable consideration of the opinions of others.

It matters not how specious or reasonable a man's views may appear to himself, he should not be so presumptuous as to hold them up as a pattern for others. Here is a man who believes in this creed and believes it is exactly or essentially according to the Bible. Likewise there is a man who believes another creed, or otherwise he would not accept it. There is an apparent difference in the creeds but this is not a matter of useless contention. In this creed matter there are many who "strain at a knat and swallow a camel."

There are numerous people who feel that it is a duty to promote the catholicism of the churches. Real spiritual unity is eclipsed by the utopian character of the catholic idea. The principle of catholicism has a practical application in the Moslem and Roman Catholic churches where there is a central head which directs all things. Denominationalism is the result of independent investigation.

Again, the manner of church development is illustrated by the parable of the mustard seed. The mustard seed, evidently, was the Jews, from whom the church originated. The Jews were separated from the world by their law and tradition, which enveloped them like the pericarp which envelopes the seed. It was necessary to break this pericarp before the church could grow.

It is remarkable that the power of developing the institutions of the church was delegated to the church itself. At least this is seen in the administration of the Lord's Supper. After a generation (1 Cor. 11) shows the church was wayward and uncouth in performing this rite, such that it should be reproved. There was nothing here to pattern after. It was necessary for the church to develop the best method of performing this duty. There was no liturgy because the church had developed none. It is evident, however, that the church should advance from what is indicated in the chapter referred to. It is also manifest that the development of these ordinances would provoke much discussion and difference of opinion. The manner of these discussions is seen in Acts. 15. The tree is the church but it is also clearly stated that it contained branches; that is, the church developed into branches for the accommodation of the people. As the tree grew the branches multiplied and grew stronger. The branches probably did not appear much alike, but all took life from the ground which is assumed to be Christ.

There was polygamy in the apostolic church and it was necessary for the church to develop the institution of marriage. The church is a product of development.

Under the Mosaic dispensation it was specified how all things should be done. In the new dispensation it appears different. The development idea which is derived from the parable assumes, of course, that the development began on the Day of Pentecost and continued from that time on. There is but one sound basis or ground for this development. That basis is contained in the teachings of the apostles and prophets, Jesus Christ being the chief corner stone.

CHAPTER VII.

THE HIGHER SOCIAL LIFE.

It now seems suitable to examine into the moral and religious disposition of society and more particularly of the more exclusive and artificial part devoted to the pursuit of pleasure. The scriptures, above all other sources, reveal the ultimate social ideas. The creation in the garden will be referred to farther on.

All who enjoy the fascinations of society will no doubt agree that pleasure is the object of society. On the other hand, all who enjoy a godly life must admit that such a life is a life of self-denial. "If any man come after me, let him deny himself and take up his cross and follow me," Matt. 16:24. "She that liveth in pleasure is dead while she liveth." 1 Tim. 5:6. "Turn away" from "lovers of pleasure." 2 Tim. 3:4, 5. On the one hand there is death, on the other hand there is life. "If a man keep my saying, he shall never see death." John 8:51. This scripture is a great consolation to the faithful.

Certainly life should be a pleasure. The sunlight is a pleasure and it should be a pleasure to do right. Then, there are pleasures which are, at least, harmless and pleasures which are sinful. If there is to be a social event in any neighborhood, especially of young people, women may be expected to form a part of the company. They are expected to make the occasion more delightful.

Men and women are created to be associated in matrimonial life only. Gen. 2:18-22. The woman was created for a companion for the man and not of men. They were mutually endowed with fascinating qualities to make matrimonial life desirable and happy, which qualities become destructive to future happiness when devoted to inconstant purposes. That which should be constant is devoted to that which is variable by the inconstant subject. Society seeks a promiscuous companionship. What consistency is there in living a part of a life promiscuous and a part in matrimony? The most charming woman must bestow her charms on but one companion. This is the type shown in the account of the creation of Eve. While Adam slept God removed a rib from his side and somewhere created Eve and brought her to Adam. Adam said, "This is now bone of my bone and flesh of my flesh."

Now, Eve sustained the same natural relation to Adam before she saw him as she did after she saw him. She was bone of his bone and flesh of his flesh when she first breathed the breath of life. Thus it is learned that each unmarried woman sustains the same relation to her future husband before she is married as she does after she is married, and this relation exists from childhood. Thus the ruinous folly of promiscuous companionship before marriage is more perfectly condemned. It is destructive of morals and future happiness. Therefore the manifestation of a desire for the company of a young woman by a young man is, from the natural standpoint, equivalent to a proposition for marriage. For what other legitimate object could he have in view? If

this simple principle was admitted in law it would save much tedious and perplexing litigation. The unmarried should show the same prudence of conduct as the married woman who is absent from her husband. If two are affianced and spend an hour in mutual companionship that hour is borrowed from married life. It is improper. On account of ignorance of social manners if a young man makes such advances his object in making such advances should be at once made known to the parents, so that his conduct may be understood. He at once becomes responsible. Here is what the Persians are reported as saying on this subject:

“When you have many flowers in a garden you become accustomed to them and do not appreciate their fragrance, but when you are kept out of the garden and have only a single rose brought to you you will inhale its perfume and appreciate its beauty.

“So it is with the young. When they seldom see one of the opposite sex they value them more and make better wives and husbands. From twelve to sixteen is the marriagible age for boys and girls even younger.”

This principle will now be examined from another standpoint. Any pioneer will be pleased to communicate his knowledge of the growth of society or any other facts connected with the early settling of this country. It is learned that a large portion of the northwest territory was originally covered with forests. This forest consisted chiefly of oak, walnut, poplar, hickory, beech, sugar-tree, maple, elm and gum, with an undergrowth of sassafras, ironwood, hornbeam, dogwood, hazel, paw-paw, greenbrier and wild grapes. It is also seen that the

different varieties were not evenly distributed, owing much to the quality of the soil. The traveler who traversed these forests would unconsciously pass from a locality where one variety predominated to a locality where another variety predominated, so that the kind of growth often suggested local names, as White Oak Branch, Elm Grove, Poplar Ridge, Pawpaw Bend. These names remain permanent, though the forests have long since disappeared.

In these forests the settlers were to make their future homes. They secured a title to such lands as they saw fit to purchase from the government. They usually sought a spring of water and each one prepared to erect his future home. A cabin and other outbuildings were erected. Then the forest must be cleared away, the surface made into fields for cultivation. These fields composed the new farm. This was accomplished by laboring not only during the daylight, but often much of the night. The industrious housewife wrought flax and wool into clothes.

The growth of the community did not proceed far without churches and schoolhouses. Evidently these things are necessary to good society. The time of the year for the school to begin, usually in the autumn, having been agreed upon and the date set, the children of the neighborhood assembled at the proper hour at the schoolhouse, the teacher also being present. Let it be observed that the seats in the house were arranged, a part on one side of the house and a part on the other side, with an aisle between the two sections of seats. When the children arrived the girls took seats on one

side of the aisle and the boys on the other side. This was a crude way of battling with co-education. Recess being announced the children went forth to play. Children love to play. It will be noticed that the girls, especially those under ten or twelve years of age, group themselves together to play. The boys also of the same age group themselves together. Here nature points out the way, and teaches a lesson. Nature segregates the sexes! This phenomenon is not peculiar to any particular locality or social condition. It is universal.

After the age of ten or twelve years is reached, new and powerful influences appear. New attractions exert themselves among the young people. A segregation in pairs now manifests itself. Nature works now to bring about matrimonial relations, but not promiscuous relations. There is no natural object in promiscuity. Nature and scripture agree in the prudence of early marriage. Prov. 5:18; Mal. 2:14. If this law is forbidden then restraint is necessary. While this restraint should be the law of society it has four chief sources: The individual, the parent, the teacher and pastor. Every well-directed community should have separate schools for boys and girls, especially after the age of ten or twelve years. It is imperative in our high schools.

Our State legislatures make appropriations for the endowment of state educational institutions ostensibly, for the education of young men, but no school for girls receives any attention. The same is true of universities endowed by private gifts. If girls attend these institutions supplied for young men the work is called co-education.

A current university bulletin sees fit to honor the day the first young woman entered the institution, the Committee or Cataloguer being unconscious, that, if there had been provided an institution of equal advantages for young women then the proposition to enter an institution with young men would have been absurd.

A daughter is nothing if she is not brought up in the proprieties of life and these qualities are dependent largely upon the parents and well may the mother regret the day that she feels called upon to allow her daughter to depart from her influence. If, however, she concludes to do so, she should feel that her daughter is in charge of some one who can, as near as possible, fill her own place in guiding the conduct of her daughter. It would, at once, be suggested that some other mother who had brought up daughters circumspectly, would meet this requirement. But there is sufficient proof that there are many women, who may be married or unmarried, who are qualified to do this work as well as it can be done by a stranger, but no man can claim this quality. Consequently girls who attend young men's schools have practically no discipline.

While the writer greatly favors the liberal endowment of girl's schools the difficulties encountered in co-education are much mitigated by the establishment of dormitories for women, convenient to the college buildings and in charge of a capable superintendent or dean, having the oversight of the conduct of the students at all times. Such students should be admitted to the institution only on condition that they lodge in the dormitory. In all dismissals from the class rooms or else-

where the girls should precede the men leaving the room.

Another difficulty in co-education is the general disrespect of young men for young women attending the same school. Scarcely any young woman escapes jeering remarks. These scurrilous attacks commonly heard in private conversation, are much to be deplored, especially when, often the objects of attack are the most talented and respectable young women. It has been said by high authority that it is the result of envy. It is more probably one of the consequences of unnatural conditions.

Another difficulty appears in the arrangement of a curriculum, since co-education evidently assumes that the educational qualifications and requirements of woman are the same as those of men. It is generally accepted that the object of a liberal education is to fit one more perfectly for his chosen profession or occupation in life. Also that education greatly enlarges the scope of usefulness. Certainly in general the objects to be accomplished in life by men are different from those of women, and therefore would require a different course of study. Even men, who adopt different pursuits in life, require technical, literary and scientific schools, including a very different range of studies. It appears then that a curriculum suitable for men would not be suitable for women.

The model girl will, with few exceptions, rule a home in the near future. Here will be centered her energies and devotion, in the home, in the family and it is to be hoped in the church. What, then, could be more proper

and fitting than the study of a model home? There are plain homes, luxurious homes and palatial homes. The plain home is the common type. These different styles may be found around and contiguous to all prominent schools. The routine and cost of conducting them could also be studied. Nothing, perhaps, in this line is more interesting than the rural home with its scenes and duties. It is gratifying to note that there is a tendency to simplify and reduce the cares of sumptuous homes. One of the most important subjects, receiving but little attention, is, domestic economy.

The ideal life is in the family. This involves a knowledge of the proper management of children and of infant hygiene. In the school, men must seek the level of the practical duties of life, and this does seem very proper for women.

In the matter of work it may be observed that the wife will work all day with as delicate an instrument as a sewing needle and the husband will toil all day wielding so heavy an instrument as a sledge. While the wife does much work which is more laborious than sewing and the husband may do much in which there is less fatigue than in using a sledge, yet in general, the needle and sledge represent the diversity of power employed. Of course, there are notable exceptions in which great feats of masculine character are accomplished by women. They sometimes work in fields and other places where they should not work, for in such work they are liable to lose their health. When the weather is favorable it is both charming and healthful to do light outdoor work. These principles form a basis for conclu-

sions in educational work, for men should be able to endure more arduous college work than women. This constitutes the endurance problem of co-education.

If a young man matriculates in a college or university, the end to be attained by his attendance there is supposed to be understood and his whole energies should be directed to the accomplishment of the purpose in view. The work to be done should not only include all the student can perform under ordinary circumstances but the work should include all that can be done under extraordinary circumstances.

In general there is too much waste of energy. In athletics it must be learned how important it is to adhere strictly to a rigid diet and punctuality in habits in order to achieve success, yet future success in life depends far more on intellectual acquirements than on athletics. It is more important, then, to lend strength to one's energies in order to be more successful in intellectual work and to accomplish a maximum amount of work in a given time.

Considering the paramount importance of this department of work it is paradoxical that enthusiasm is easily excited in athletics, while the teacher or faculty is required to exercise constant diligence in stimulating interest in intellectual work.

Men and women may accomplish much in scholastic work, but much better work can be accomplished separately and on different lines, and much less demoralization. Yet there must be much in a curriculum which is common to all requiring a liberal education. The humanities are required by both men and women. The

Mathematics and other sciences will be divided or differently emphasized.

Discipline is rendered more difficult by the community of young men and women who meet together often and waste much valuable time in repartee, pleasantry and wooing, and late hours and revelry add destruction to both body and soul. And even in dormitories girls are spirited away by night, sometimes from a window, in like manner as Paul eluded the governor of Damascus. By all means such conduct should not be permitted.

The State should take knowledge of the moral character of the work done in the University or any other school. Such an institution should make better and more useful citizens. If it does not make men better than they otherwise would be then it should be abolished.

The environment of institutions of learning invites social and moral depravity. Therefore, the only thing that can be done is to reduce this tendency to a minimum and the argument for the existence of such institutions must show that there are compensating acquirements which are essential to good society. Social conditions in many of our high schools and colleges are a menace to those who would bring up their daughters prudently at home. Social mixing of young men and women, let it be remembered, should take place at home under the parental direction. Such conduct has no place in a school. Teachers will place girls in company of boys who would not be allowed to be in their company in the home. If such arrangements were legitimate there could be no complaint, but such things grow out of a vitiating practice of indiscriminate mixing.

Schools may be classed as parochial or secular. Parochial schools are sustained by the church. All schools are or should be parochial either directly or indirectly, and under clerical influence. Education originated with and was promoted by the priesthood and hence is a religious cause. As a consequence education has been most successful under the influence of the church. There is in humanity a love to know things. Such a desire can be well satisfied by such a school as that of Plato. But it is found that such work is only subservient to the accomplishment of greater objects. The young must be fitted for success in this life and also must be fitted for the life to come. The idea of education involves the cultivation of the moral and religious nature of man.

It is the object of the church not only to provide for ample intellectual cultivation but also to cultivate the moral and religious nature. Owing to present limitations the church is inadequate to include all the people in a scheme of public instruction. Therefore, the state becomes the agent to complete the work of educating all the people. In this work the state becomes the agent of the church.

The state schools cannot safely proceed without the superintendence of the church. It seems that public sentiment has not fully matured in regard to the relation of the church to state education and this means the church, for it is believed that the people would not oppose the disposition of the church. The writer recently talked with a school superintendent who was also an earnest church worker. He said it was generally

thought that the state schools should be neutral in matters of religion. It is clear that if Christ does not get his work in the school Satan will. Therefore, there can be no neutral ground. Here it is seen how specious yet how fallacious a proposition can be. "He that is not with me is against me." Matt. 12. It is unfortunate for the church to abandon a field like this to the adversary. This country has a religion—it is called the Christian Religion. It is the prevailing religion and the people generally concur in it, whether they belong to the church or not. This means that our institutions should be religious. If an instructor is not for Christ he is against Christ.

But that which is extraneous is not initial or receptive to such an apparent degree in the common grades of the schools as when the mind becomes sufficiently mature and the pupil being away from home influence and the influence of the home church. Then the appeals of Scepticism are more dangerous. It certainly is important at this stage of the student's life, if not at other times, that he be surrounded by church influence. There is no place which has the religious atmosphere of the church. It therefore, seems well to encourage church attendance by allowing credit on school work for such attendance.

As for the home the statutes should strengthen the discipline of the home and punish refractory members of the family when the parents are unable to control. Deut. 21:18. Girls should not be out after dark unless escorted by one of the family. They should not visit an office at any hour alone. It follows from previous con-

clusions that any occupation which associates a woman with men should be discouraged. Aside from temptations, continuous association promotes morbid attachments, when truly there should be no such association. One may say, "I am an immune from temptation." Such an one is surely most important in setting a good example in proper living.

There seems to be some awakening of the public conscience to moral degeneration which has for its chief basis the freedom and laxity of manners between men and women of all ages, yet it is surprising that this awakening has not come more in touch with this evil in our schools and colleges, carrying in its train widespread death and destruction. Separate schools for boys and girls is the chief remedy. Subsidiary to this the discipline should be military.

CHAPTER VIII.

SOCIAL AMUSEMENTS.

Dancing, card-playing and theater-going are the prominent social amusements. Dancing and theater-going are much alike in their moral aspects. They are regarded as evils by devout people.

THE DANCE IS THE MOST PROMINENT AND WILL NOW
BE EXAMINED.

Anciently the dance was a mode of expressing religious enthusiasm or patriotic feeling, but this high standard has been lost. Anciently only women danced. Now the dance is revelry and lasciviousness. Now a call for women only to dance would probably meet with no response. All this means degeneracy in society and art in the modern dance. The performer's attention is bestowed on his partner and not on art.

Here is cited the performance of Salome, the daughter of Herodias, who entertained King Herod with his lords and captains. This dance was such a success that the king offered to grant her any request she might make, even to half his kingdom. She was not encumbered with a masculine partner. Mark 6:22.

It is difficult to see how the modern dance can be utilized, for good, either with or without a partner. Anciently the dance cultivated muscular action and graceful movement and the hilarity stimulated vitality and was used in praising God by the Israelites. Thus it

received divine favor and therefore was useful, but, as has been noted, it is quite different now.

The dance is now promiscuity, in that men and women, old and young, married and unmarried, mingle together in one common pursuit of pleasure. Age and marriage relations are for the time supposed to be eliminated. Nothing must be allowed to interfere with the excitement of the emotional nature. Religious apathy and moral relaxation must be the result of such conditions. Well did Lord Byron characterize the dance, when he represented the dancers as affecting to be even oblivious to the booming of the cannon of Waterloo. He says,

“There was a sound of *revelry by night*”

and again :

“Music arose with its *voluptuous* swell
Soft eyes looked love to eyes which spake again”

Again

“On with the dance! let joy be unconfined,
No sleep till morn, when youth and *pleasure* meet.”

It is understood that Lord Byron had little or no interest in morality or religion, but he was fully able and competent to analyze the modern dance and show what its elements are. He certainly did this to the satisfaction of all. The following points are established from his analysis :

1. That the dance is *revelry*.
2. That it is sensual and *voluptuous*.
3. That Cupid reigns supreme in the dance.
4. The object is pleasure.

Now let the language of Peter be contrasted with this statement:

“For the time past of our life * * * when we walked in *lasciviousness*, lusts, excess of wine, *revellings*, banquetings and abominable idolatries, wherein they think it strange that ye run not with them.” 1 Peter 4:1-5. Here Peter refers to former companions who were mortified because after their associates became converted they ceased to do the things which Peter mentions.

The word “voluptuous” in Byron’s analysis, has the same meaning as “lascivious” in Peter’s language. They who do “revelings,” “Shall not inherit the Kingdom of God.” Gal. 5:21. The dance is revelry, according to Lord Byron, who is standard on the use of words.

The modern dance is revelry and the scriptures show that no one who engages in revelry has any part in the Kingdom of Heaven. There are lasciviousness and the pursuit of pleasure, elements of the dance, which are condemned by the scriptures. 1 Peter 4:1-5. It does seem, therefore, that there are many people who do not understand what conversion means. They profess Christ and continue in worldliness. People of God who do not dance have been reported as saying that they could see no harm in it while those who do not profess faith will say that it is not proper conduct for the followers of Christ. Municipal authorities in our leading cities have been compelled to regulate the dance as they would the saloon, the police declaring that the dance destroys the morals of the young. Yet some see no harm in it!

Oh! The transports in the service of Bacchus! This worship of Terpsichore! Depart from me, Morpheus!

There is no charm in your dreams! Depart sleep! Depart slumber! Let Bacchus reign till morning! Welcome Cupid; cut the fetters of restraint and open wide the gates of pleasure. "On with the dance"! Feed the fires of matrimonial infidelity and debase the young!

The commands are frequent and impressive in the scriptures to avoid the company of persons of unholy life. First Corinthians 5, is an example. Now the man who is called a brother goes into the dance and consciously or unconsciously embraces and keeps the company of harlots, for such persons, in a most insidious manner, frequent quite all social occasions and most especially the dance. It matters not whether it is a high dance or a low dance. They are ubiquitous and prove themselves equal to the occasion. They enter royal courts and corrupt legislative halls. They may not be notorious, but they are present. There is no excuse for ignorance on this point. The evil of social conditions is the chief attraction. The woman that goes to the dance comes to the embrace and company of the adulterer and fornicator.

At the time that the scriptural inhibitions were written, such a social abomination as the modern dance did not exist. Then there are many who frequent social occasions who lead a double life, which is not generally known. The conditions are unholy, the associations are unscriptural. The scriptures assume that a brother mingles with evil people in the line of duty, which is different from making them companions.

"In luxury and riot, feast and dance." Here Milton associates the dance with riotous conduct, much like

Byron's view. But according to the scriptures the reveller is doomed. The lascivious or voluptuous are doomed. Let us, therefore, take the more heed to Peter, who says, "For as much, then, as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind." 1 Peter 4:1-5. This sentiment condemns the lover of pleasure, to which class the dancer belongs (see statement five above). James says, "Is any merry? let him sing psalms." James 5:13. Quite a different exercise from dancing or card-playing. This scripture shaves off these amusements as the sharp scythe shaves the grass from the smooth lawn. It has a far-reaching purpose. If you feel merry enough to dance the apostle confronts you with a hymn-book. This is religion. "As on the banks of Eurotas, or on Mount Cynthus' top, Diana leads the circular dances, round whom a numerous train of mountain nymphs play in rings." Virgil.

Here the introduction of a masculine deity into the dance would destroy the beauty of expression which for purity is much the same as Homer's description of the Sirens. Contrast Virgil with Byron's presentation of the modern dance. The modern dance admits only of a voluptuous presentation. However, these classics do not reach the high ideal of the Bible, which does not represent any heavenly beings as dancing! The name of the Muse, Terpsichore, has sometimes been applied to dancing organizations, but this Muse represents a much higher ideal than the modern dance. Virgil proves this. Therefore, do not corrupt such an ideal!

The voluptuous nature of the modern dance is much the same as the degenerate worship of Thammuz, Ezek.

8:14. This worship, according to Milton, was engaged in by Syrian damsels. The ritual consisted in lamentations, succeeded by revelry:

“Thammuz came next behind,
 Whose annual wound, to Lebanon allured
 The Syrian damsels to lament his fate
 In amorous ditties all a Summer’s Day,
 While smooth Adonis from his native rock
 Ran purple to the sea, supposed with blood
 Of Thammuz yearly wounded the love-tale
 Infected Sions daughters with like heat,
 Whose wanton passions in the sacred porch
 Ezekiel saw, when, by the vision led,
 His eyes surveyed the dark idolatries
 Of alienated Judah.”

Thammuz is supposed to be the same as Adonis and the “love tale” is that of Venus and Adonis.

Judah’s girls were brought up in an ideal climate and in a land adorned with floral splendor. The hills and valleys were carpeted with flowers. Pope expands this thought as follows:

“See spicy clouds from lowly Saron rise,
 And Carmel’s flowery top perfumes the skies”!

Crystal streams of water from mountain springs meandered through the valleys and watered the olive groves, vineyards, fields and flocks. The perfumes wafted from the hills above met the fragrance of the valleys below. Amid these scenes Judah’s girls wreathed in flowers met to dance. Judges 21:21. Here

the fair met the fair only. Young men took no part. This manner of social conduct was the result of the conceptions of propriety handed down from mother Eve.

Again, were not the Grecian women great and beautiful? They engaged in those spectacular performances in music and dancing, called the orgies. Those religious frenzies manifested in the worship of Orpheus and other deities, were perhaps the most exciting known to ancient or modern times. The climax of these ravings was reached when they procured a bull and tore him to pieces while alive, that they might hear his roaring and eat his raw flesh. Women, only took part in these performances.

The Olympic games were mostly athletic exercises celebrated on Olympia's plain in honor of Jupiter. Aside from these games there were many things to make the celebration a great national and international attraction. Among these attractions were feasts, processions, ovations and so on. These performances certainly would have been a great amusement to women as well as men, but women were excluded by custom. All of which illustrates the principle under consideration.

In the temple at Jerusalem, apartments were provided in which men and women worshiped separately.

The examples cited show that in social associations there was separation of men and women among ancient civilized nations whether Jew or Gentile and that these conditions were concurred in by prophet and bard. The men of God, the sages of the ages, the spiritual feeders of mankind, those from whom we drink of the hallowed fountain, have sanctified these conditions. A wayward

generation has torn down the structure from the rock on which it was founded and built on the sand.

There is not a more noble or urgent work than the elevation of women in pagan lands. Their condition seems, in many cases to be a cruel oppression. Yet under the most favorable conditions in gospel countries it appears natural to neglect women. It has been pointed out that munificent gifts both public and private have been made to promote the education of young men, but it is to be deplored that legislators and philanthropists have not made ample provision of this kind for women.

It will be argued that women were unjustly affected by ancient customs, but it does not follow that it was originally so. Corruptions may make their way into any social system. That they might have had more liberty does not mean that liberty can be defined to mean the elimination of all restraint and all rules of decorum. It is to be hoped that in the noble work of correcting either ancient or modern evils the road to vice may not be made so easy.

BANQUETING.

1 Peter 4:1.

It has been shown that dancing is revelling and revelling is condemned as an evil in the scriptures. Also the same scriptures put banqueting in the same category of evils. The banquet is a feast in the sense that it is more luxurious. A feast may become a banquet or may become a festival. The feast may become a celebration of a religious holiday, which may be an act of self-denial or even of self affliction, but should prop-

erly be, in part at least, an act of rejoicing. The action, then, intended to be eliminated from holy life is luxurious feasting. If the scriptures condemn reveling, banqueting or any other practice it should certainly be concluded sufficient proof that they are evils. Temperance is enjoined as one of the graces (2 Peter 1:6) but banqueting is intemperate. All things forbidden by the scriptures are detrimental to society. At any rate the examples in the scriptures fully illustrate God's disapprobation of the banquet. They seem to be favorite opportunities for the execution of divine judgments.

It appears that Job's sons were engaged in banqueting when they were destroyed. They were gathered together eating and drinking wine. Haman received his sentence while at a royal banquet. Samson's final great slaughter of the Philistines took place "when their hearts were merry" in a great rejoicing over his downfall.

A notable example was Belshazzar's feast, or banquet, when the hand-writing appeared on the wall. "In that night was Belshazzar the King of the Chaldeans slain." Therefore, let all who would engage in the banquet or in the dance or other revelry look upon the wall, for whether visible or invisible the writing is on the wall; "thou art weighed in the balance and art found wanting." Dan. 5. We are here enabled to announce a peculiar principle. A great catastrophe or calamity is, it seems, preceded by a great sense of security and vivacity, followed by extraordinary exhibitions of delight and pleasure.

This condition will exist at the end of the world as it

did when the flood came. Matt. 24:37-39. The seven years of plenty preceded the seven years of famine. This principle, strange enough, is illustrated in Byron's description of the battle of Waterloo.

A life of revelling, then, is a premonition of appalling consequences in the future life. Instead then of a life fraught with such perilous conditions let us rather heed the bell that calls to the house of prayer and to the shrine of our devotions.

GAMES.

Gaming is a trial of power and skill in operating a contrivance designed for sporting purposes. It is notable that games in which hazzard and chance are involved are the most fascinating. Many games are considered harmless even by the most pious people, yet when it is considered that children must be restrained in their play and laws are enacted to restrain adults in some games it is seen that games are destructive to useful pursuits. This is at least the legitimate tendency. Games are a waste of time. It is easy to persuade one that he needs a little recreation which may be supplied by a game, but the more of this recreation he takes the more he wants. Time goes and the insidious character of the game is developed. This is a special characteristic of the game of cards. Anything that destroys a man's time is robbery, for it is said, "time is money."

One of the most serious features connected with games is the temptation to wager. The fascination of the game, especially of cards, does not seem complete

without the wager. This venture is likely to involve not only the loss of time but the loss of money, also. There is no consideration for money lost in a wager. If anyone is much about public places it is not uncommon to see two or more men arrange themselves for a card game. They may be young men. They may be considered respectable. Apparently there is nothing disorderly about their conduct, except perhaps the game itself. There is nothing in the performance to appeal to anyone. The time is lost which could be employed in acquiring useful information from a good book or otherwise employed in something useful. It is a temptation to waste many hours that should be spent in sleep. The game is apt to involve contention and strife. It is a temptation, at least in many cases, to wager money or other property on the issues of the game. The example may induce others to engage in gaming, causing their ruin or death. It is usually necessary to extend invitations to persons who are not interested or are engaged in something useful.

If games cause the ruin of one person that fact proves that the tendency is evil. Therefore, any one who intends to lead an exemplary life should not engage in games.

The individual is impressed with a love of gaming in the development period. A mature human life may be divided into the infantile and adult periods. The infantile period may be divided into the age of instinct and the age of mental development. The age of instinct is about twelve years and the development period about the same. It is a remarkable principle in the animal

kingdom that the existence of the young is wholly dependent on the parent. This is especially true of mammals. Here the work of instinct is seen in the attachment between parent and offspring. Instinct teaches that separation means destruction. Anything that intervenes to separate parent and offspring results in extreme distress and the more imminent the danger the closer they cling together. It is natural, therefore, in the genus homo, that the child should be closely associated with the parent, at least until it can be self-supporting. When this point of existence is reached the separation of parent and offspring is natural and therefore not extremely distressing.

The onset of the instinctive age is accomplished by acquirements of great importance to the child, such as walking and talking. The first walk is a source of great joy to the family and many encores are apt to follow. After this, instinct leads the child to entertain itself by imitating adult persons, generally its parents, in their useful occupations. Instinct directs the child to useful acquirements, but when reason begins to be the directing influence this disposition, as in other things, is often unstable. The reason must be cultivated and educated. While the reason of the child is too weak to guide it, it must require the directing power of mature intellects of parents and teachers. Since instinct has pointed the child to useful occupations it is evident that the parent and teacher should continue to direct the child on this line.

Before the mind has acquired its growth and cultivation the child is unstable in its ways. The appetites and

desires now become more manifest. These require great wisdom to direct them within proper limits. This excludes gaming, which is an unnatural desire. It attacks the child before it reaches maturity and before it has learned the evil in it or has power to resist it. The inquiry before the pastor, teacher and parent is this, does any particular appetite or enjoyment build up the body or the moral or religious nature? If it does not build up it destroys. Whatever develops body and soul develops manhood. The soul is more important than the body. That which builds up the soul is more important than that which builds up the body. The unnatural appetites destroy both soul and body. When instinct becomes passive and reason dawns but is yet weak, the parent deplores the tendency to evil. Error shows an intense activity, and life is full of follies and fancies. The imagination paints temptation in brilliant hues. In this formative stage the antidote is to direct the mind into usefulness and a proper life by compulsion if necessary and by the aid of the law if necessary.

CHAPTER IX.

MARRIAGE.

God, the best maker of all marriages,
Combine your hearts in one. —Shakespeare.

When the writer was a youth he was handed a book by a youthful friend who insisted that he should read it. It was a story of a young man who started on a voyage and fell in love with a fair passenger on the vessel. During an eventful voyage they were shipwrecked and by a heroic effort he succeeded in saving her life. The two lovers succeeded in landing on a lonely island. The climate was salubrious and the natural environment was charming. Matrimonial vows were made and life became an uninterrupted stream of happiness and bliss. In a few years fortune made a remarkable bound. Robert discovered an abundance of gold on the island. This event created an ambition to return home where he could enjoy his fortune to better advantage. He finally succeeded in hailing a vessel and took passage for the United States. But Robert did not realize the ease and luxury of social life. He met with reverses and his family, consisting of wife and child, not being accustomed to the new conditions, lost their health and finally each died. Overcome by sorrow and disappointment, Robert sought again his island home and spent his last days lonely amidst the scenes of his former happiness.

It is discovered in this story that the ideal of the

incipient love is a clime where no one intrudes. This ideal is more perfectly represented in the Bible, where it is shown that Adam and Eve were created and placed in the garden of Eden. They were in a paradise of happiness. Apparently, if they were separated temporarily, there was no tempter to appear in the pathway of either. It should be noticed, however, that in both of the above illustrations a third force intervened, destructive to the condition of happiness. The serpent appeared on the scene and beguiled Eve. Here, it is seen, that the human family is faced with a grim law, that in some form, the tempter, comes to every home and often to its spoliation. Fidelity is tried.

The ideal has been noticed and also its negation. In reality the ideal is not isolation. The ideal should appear in society. In marriage the wife is isolated from all other men and the husband from all other women. This may not refer to ordinary recognitions or ordinary acts of courtesy, but evidently the nearer the ideal people live the less vice will prevail.

Marriage involves solemn obligations. It involves mutual love and adoration, between husband and wife. The husband should be just as careful of his conduct when absent from his wife as when he is in her presence and the same is true of the wife. But even this rule is liable to fail, for it often happens that a man acts imprudently in the presence of his wife. There is no relation in life in which the application of the golden rule is more essential to happiness.

Aside from the bride and groom, relatives and friends, there are two other parties essential to every

marriage ceremony. The one is the State and the other is the Lord. The Lord created the institution of marriage and the State is the agent. The obligation to the Lord is to bring up children. The commandment is "The younger women marry, bear children, guide the house." 1 Tim. 5:14. The first recorded commandment in the Bible is to multiply the earth. This commandment was directed to Adam and Eve when Eve became Adam's wife. God performed the ceremony. "Be fruitful and multiply." Gen. 1:28. Children are the fruit. The same command was given to Noah and his sons after the flood. Gen. 9. What does one mean who says a tree is fruitful?

Was this command to multiply directed to Adam and Eve only or was it directed to every one who enters the marriage relation? Certainly it is directed to all. If it was directed to Adam and Eve only then Adam's family would have been the last of the human race. No, the command was renewed to Noah's sons after the flood and in the New Testament. Before entering the marriage relation each should be informed of its divine obligations as Adam and Eve were informed. Scriptural commands which lie at the foundation of our social system should be urgently insisted on, remembering what the scriptures say: "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ." 1 Tim. 4:6. The minister's work, therefore, seems to be perpetual in emphasizing duty.

Touching the union of man and wife, the prophet says, "And wherefore one? That he might seek a godly

seed." Malachi 2:15. That is, why make them one. That there should be legitimate offspring and not an offspring of an irregular life or in other words, they are made one to prevent an irregular or promiscuous life. And further, it is shown that God "seeks" a seed in such a union, which as otherwise shown is the object of marriage. A man should cleave to his wife and not to other women. The wife should cleave to her husband and not to other men. It is, therefore, shown from this scripture, as well as others, that propagation is the foundation of the institution of marriage. Therefore, to be most significant, marriage should take place in youth. Abraham was about one hundred and forty years old when he married Keturah, a young woman by whom he had six sons. He must have been over one hundred years older than Keturah for she was young enough to bring up a large family. Though old, Abraham was still faithful to the law of marriage, as he was faithful in other things. Verily the righteousness of marriage has much departed.

Many marriages are perfunctory, and not of absolute character. If a marriage proves to be not congenial there is no remedy—if the parties separate they are still married and to indulge other company is unfaithful conduct. According to Matt. 19, fornication and adultery are ground for divorce. It is also seen from this scripture (Matt. 19) that the "beginning" is referred to as authority. The first law of matrimony has never been abrogated. It was to some extent modified by Moses and restored by Christ. It is here learned that there are those who are eunuchs from birth and eunuchs

made of men and eunuchs which have made themselves eunuchs for the kingdom of heaven's sake. Those who prefer not to marry that they may do more work for Christ, 1 Cor. 7:32. "He that is unmarried careth for the things that belong to the Lord, how he may please the Lord."

Children are the Lord's reward in marriage. Psa. 127:3. The married who desire children but are not blessed, are tolerated for the sake of social order. In a general way, if any one assumes an obligation he should discharge the duties of that obligation. Then why should any one assume the solemn obligation of marriage being unwilling to discharge the duties implied by those obligations? These things should be taught. People marry in ignorance of Bible teaching on marriage.

If companionship only satisfies the requirement of marriage, why was not man created as the angels, among whom there is no marriage, Matt. 22:30. It is specifically stated in the beginning that man was created male and female. The object of this arrangement was expressed in the command which followed: "Be ye fruitful and multiply and replenish the earth." But the great command has disappeared from the marriage ceremony. Surely there has been a great falling away from the divine ideals. Marriage must, now, be regulated by human statutes. The idea of duty is being eliminated and the institution is transformed by many into an object of pleasure. According to the scriptures the marriage relation is the same now as it was in the beginning.

It is easy to see that the modern contempt for the duties of married life means an immediate national decay. It is appalling to any one concerned in the future welfare of the country. It is appalling to any one concerned in the future condition of souls. This evil is rarely if ever hinted at in the pulpit or anywhere else. It is popular for the pastor to speak of the follies of people who belong to some other church or who live in some other locality, but it is not popular to speak of the evil ways of his own flock. If this policy is pursued, many will certainly go down to destruction. There are subjects requiring attention which are termed delicate. The pastor fears he will offend the modesty of the members of his church.

It is certainly clear that in so far as modesty obstructs freedom of proper instruction in moral and religious rectitude it becomes an evil. Modesty is certainly a charming quality so long as it is a quality that resists evil. No marriage is divinely valid in which the bride does not assume the dominion of maternity or in which the groom does not assume the dominion of paternity. Upon what argument could these laws of increase become contingent? The statesman and philanthropist are much disturbed by the ravages of depopulation and means of resisting it have been suggested, but it seems incumbent on the ministers to raise up the institution of marriage which has fallen down.

The wealth, influence and noble character of the families connected by the marriage of Isaac and Rebecca will scarcely escape the attention of any reader. Few persons now could move so well caparisoned or with

such sumptuous methods of transit. Notice the retinue of camels, servants, gold, silver and jewels. Rebecca, with her personal damsels. She only has to speak and her wants are supplied. Notice the congratulations to Rebecca by fond friends. They said, "Be thou the mother of thousands of millions." This was supposed to be the expression of the best wishes possible. Young brides do not hear such congratulations in a degenerate age.

Note the method of courtship. Adam's wife was brought to him, and Isaac's wife was brought to him. One can see the influence of divine arrangements in the people of that age. In the above congratulations it is seen that that event was not long subsequent to the command to Noah, and his sons, "Be ye fruitful and multiply; bring forth abundantly in the earth, and multiply therein." Gen. 9:7. This command is seen reflected in the manners of the people. It was an imposing edict moving powerfully the sentiment of both men and women. It was felt to be a great honor to do the Lord's commands. Upon this command rests the destiny of nations. They grow weak or strong as they respond to it or do not respond to it.

The writer had occasion some years ago to visit a distant part of the country and was told by one of the citizens there that that part of the country would, in a half century, be inhabited by negroes and foreigners. The locality was prosperous, but few of the people would leave any descendents to occupy the land. The country was inviting and people from a distance were buying homes, as they were not needed by the residents.

This example may be taken as representing general conditions. It was a plain case of depopulation of a prosperous and wealthy country. Thus a people may perish from the earth. It would be well to remember the miracle of the fig tree. It was destroyed because unfruitful.

The ethics of marriage appear under two heads: 1, Temporal and 2, Spiritual.

It has been seen that the sexes can legitimately be associated only in marriage. As long as young people are encouraged to engage in the joys of married life without being married, much evil must result. If Mr. "A" calls on Miss "B", evidently Mr. "A" expects to enjoy Miss "B's" engaging qualities which nature has bestowed upon her for a husband. If Mr. "A" then calls on Miss "C", it must be for the same purpose and his conduct thus becomes promiscuous. The tendency is to enjoy married life before one is married. If a woman is fit for a wife she must be absolutely incorruptible and the same is true of a husband. Upon this principle depends the integrity and perpetuity of society.

It is found in the scriptures that a harlot was tolerated, but that for the woman who took a husband and violated her marriage vow no punishment was considered too severe, even to be burned to death. The wife, therefore, who is unfaithful and betrays the confidence of her husband, is far worse than the harlot. It is now found that the oneness, inseparable and unadulterated marriage relation is, by the Bible, built into and forms an essential part of a godly people. Thus is shown the power of the scriptures to show the way to true order and happiness which appears from the beginning.

Ascending now from the more temporal to the more spiritual aspect of marriage, it is found that under the law of Moses both the adulteress and the adulterer were put to death and still the harlot was tolerated, thus the greater crime is adultery.

It is shown that the harlot is a great evil, but a corrupt marriage relation is a greater evil.

It is therefore clear from both the Old and New Testament scriptures that while the permanence of society depends chiefly on the fidelity of women that all suffer condemnation both men and women who engage in the crime of adultery or fornication. The scriptures place adultery next to murder in the enormity of criminal acts and there is where it justly belongs. Adultery has ceased to be considered a capital offense, yet it is difficult to see on what ground an adulterer can claim the right to live when he is a menace to the sanctity of homes anywhere he is domiciled.

There is an unwritten law connected with this evil and a man whose wife has been defiled has the sympathy of the community and the adulterer takes his life in his hand. It is then a sacred duty to conserve the manners of the young. Temptation becomes apparently more prevalent and the public patronizes the amalgamation of the sexes.

The scriptures say that whatever is not of faith is sin, and certainly whatever is not of spirit is sin. The Bible is of the spirit and the Bible sets out the relation of the sexes and that which is not of the Bible is sin. In general, those movements which bring the sexes together, especially in a promiscuous way, are evil and of evil consequences.

Chiefly there are three of these movements: 1, Social Amusements; 2, Business Relations and 3, Educational Work.

Just recently the writer heard some citizens giving a bad reputation to a certain roller-skating rink where girls and wives lost their honor. Girls and women should have their own places of amusement. A married life should be a life-time of love and it is peculiar that a man or woman should spoil a life-time of love for a sinful night of love, for it is said of an evil woman, "Her house is the way to hell, going down to the chambers of death." Proverbs 7:18-27.

Women are subdivided into two classes: 1. Those constituted for a monogamous life. 2. Those constituted for a promiscuous life. The first class are contented and faithful with one husband; the second class are not contented to associate with one man only. The first class are constituted for marriage; the second class are not constituted for marriage. It is hoped the second class is comparatively small. Modern society encourages the growth of the second class. There are probably popular young women who could name a score of young men callers and feel flattered to be able to do so. Is this the kind of education to fit them for a monogamous life? The dance and other social features encourage the growth of the second class. There is a small third class who reject the companionship of men.

When one considers the uselessness and ruinous nature of promiscuous associations of the young, it is strange such conduct is tolerated. It is self-evident that there is a mutual desire between male and female to be

associated together and matrimony is a divine institution to meet this requirement and any other way of meeting this requirement is not divine but evil.

It will be a great moral advance when every association of unmarried people, by custom and by law, shall signify matrimonial intentions, that is such associations equal a marriage proposition.

The family is a necessary institution of society. It is a product of a divine plan. Any one who encourages the growth of the family is in harmony with divine arrangements. Marriage was instituted that the family might exist. Revelation teaches the object of marriage, but it is not necessary to appeal to revelation to know this duty. Natural religion should develop this object sufficiently clear. The writer is acquainted with the joys, sorrows and griefs of bringing up a family and people wonder why these things are. The only satisfaction the sceptic can give is that these troubles are natural penalties of life. It is understood from the Bible that they are the result of sin. According to the Bible, they who marry shall have trouble in the flesh.

The writer is not inclined to dictate to any one, but feels like he would if he should see a man drowning. He would tell him to save himself and give him all the help one can. It cannot be advisable to evade trouble by a neglect of duty. From a spiritual standpoint, such a course would lead to destruction. People may avoid the troubles of married life, by not taking the obligation but if the obligation is assumed then live consistent with that obligation! It certainly is true that any sacrifice made in bringing up a family is a godly sacrifice.

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